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THE
AFRICAN REPOSITORY
AND
COLONIAL JOURNAL.

VOL. 3.

Published by order of the Managers of the
THE AMERICAN COLONIZATION SOCIETY.

THE PROFITS ARISING FROM THIS WORK, ARE DEVOTEE TO
THE CAUSE OF THE SOCIETY.

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1834.

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THE
AFRICAN REPOSITORY,
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COLONIAL JOURNAL.

VOL. X.]

AUGUST, 1834.

[No. 6.]

THE REV. MR. PHELPS' LECTURES.

THE Rev. Amos H. Phelps of Boston, in his Lectures on slavery, defines it "to be an assumed right of property in man; or it is the principle admitted in theory and acted on in practice, that in some cases, each individual being his own judge in the case, it is lawful to hold property in man." He says—"by holding man as property, I mean holding him without any will or consent of his own, more than if he were a mere animal, or an inanimate thing, such as an axe a hoe. I mean, moreover, holding him thus, when, like an item of property he is guilty of no crime, by which, in the regular operation of equitable laws, his liberty has been forfeited."

Mr. Phelps' object is to prove that slavery is in all circumstances and all cases, a sin. And doubtless he believes his very definition of it shows that it is so. Our opinion is, that all that, in existing slavery, which implies on the part of the slaveholder a violation of the perfect law of Christ, is sin: but that many things entering into Mr. Phelps' definition (if not all) do not necessarily imply sin in some cases; and therefore that his argument based upon it cannot sustain the doctrine of instant, unconditional, and complete emancipation.

The sin in slavery thus defined lies not necessarily in the fact that "each individual" judges of his own duty either to himself or another. So far as duty lies in motive, every man is under law to God and to none beside.—He is ever (under God) judge in his own case of duty, whether it respect himself or others. And in regard to his conduct towards his fellow man, (except where such conduct is prescribed by human laws, or by some power controlled,) he is also judge, responsible only to his conscience and God. Nor does the sin of slavery so defined lie necessarily in the fact that men are held without their will or consent; for children, minors and those who cannot be trusted with freedom, are restrained without their consent. Nor does the sin lie necessarily in holding them as property (in one sense); or in that they are so held while guilty of no crime, for children and apprentices are of pecuniary advantage to those who provide for them; and they are so, while guilty of no crime, but in this alone, is there necessarily sin, that they are held as *mere property*, and not regarded as men, to be treated as capable, and when qualified as entitled, to all the privileges of humanity. The sin lies here alone, that in not fulfilling towards them the law of Christ and treating them as we would be treated in an exchange of circumstances,

And will Mr. Phelps say that there are not, may not be, hundreds and thousands of slaveholders at the South who regard their slaves as men, not as brutes or chattels, but as men against whose interests no pecuniary advantage is to be weighed in the balance?

The writer of this, has no disposition to defend or excuse any thing in the Institution of which we speak, that is contrary to the rule of Christ; in his opinion, the system is totally wrong as a permanent Institution; but admitting only of a cautious and gradual remedy. The time necessary benevolently to remove it, may be innocently taken; but the wisdom and piety of the South cannot too soon commence measures for its removal.

THE POWER OF PREJUDICE.

No man in this country has had more to say against the power of prejudice, than our editorial brother, Wm. Lloyd Garrison; and yet we never knew a more palpable exemplification of its power, than he has furnished in the statement below:—

“Vermont Chronicle.

“Rev. Joseph Tracy has retired from the editorial management of this egotistical and pernicious publication. For the sake of the cause of humanity, of truth and of righteousness, we heartily rejoice at his abdication. We have been unable to perceive in his lucubrations any marks of genius, originality or candor. We have scorned to answer his paltry quibbling and vain-glorious sophistry. He is succeeded by his brother, who recently edited the Recorder of this city. We need not write his character.”

Now, whatever may be said of Mr. Tracy's opinions, it is universally granted that no editor in the United States has shown more ability in maintaining them than he has done. His eminent “genius and originality” we never before heard questioned. Now we are among those who believe that “prejudice is not invincible,” either toward coloured men or *white*. And we recommend to the editor of the Liberator to make an experiment in this very case; and if he succeeds, he will have furnished a demonstration, which no mortal can gainsay.—*Western Recorder.*

SUPPLEMENTAL REPORT.

In the March number of the African Repository for the present year, was published a Report of a Committee of the Board of Managers of the American Colonization Society, prepared in compliance with a Resolution which had been adopted at the Annual Meeting of the Society held in the January preceding, calling for detailed information concerning the Society's debt; and in the May number, a Resolution of the Board, stating that certain accounts and vouchers had recently arrived from the Colony, and instructing the same Committee to prepare an additional Report. This has accordingly been done. The importance of the elaborate document thus prepared, and the known desire of the friends of the cause to see it without any avoidable delay, have induced us, in order to make room for it in the present number, to exclude other matter already in type. The supplemental Report and the proceedings connected with it, are as follows:—

Extract from the Journal of the Board of Managers of the American Colonization Society, July 24, 1834.

WALTER LOWRIE, Esq. from the Committee to whom was referred the resolution adopted at the Annual Meeting, and also the resolution of the Board, of the 8th of May last, made the following report:—

"That the Report of the Committee of the 20th of February last, was limited to a statement of the aggregate amount of the Society's debt,—a comprehensive view of the expenses of the Colony,—the general causes by which the debt was produced,—and an exposition of the principles by which the Board would be governed in their future operations. The Committee regret that in preparing this Report, the absence of the Secretary of the Society,—first at New York, and at present, in Virginia, that without interruption he may finish the biography of Ashmun, has deprived them of the aid of his talents and experience.

The following is a detailed statement of the debt of the Society as it existed at the last Annual Meeting:—

	D.	C.
John Hanson's draft in favor of Grant and Stone, for the charter of the brig Hercules—due last June,	-	9,217 50
A. and S. Ralston's do in their own favor, for supplies in June,	-	495 37
Alex Read's do do for do do,	-	589 45
Girse and Kirkhouse's do do for do do,	-	1396 62
Anslam and Hatch's do in favor of C. and J. Barstow, for charter of the brig Roanoke—due in August,	-	2870
Three drafts of Dr. Mechlin, for supplies due in May,	-	1200
Three do do for do June,	-	591 96
Four do do for do August and September,	-	1921 77
Thomas Bell's draft in favor of N. Potts for 100 barls. pork in the America, due in September,	-	1209
Dr. Mechlin's draft in favor of Wm. Peters, for freight and supplies by the Jupiter, due in October,	-	1311
Eight do for supplies in October and November,	-	1850 27
One do for do in do,	-	192
One do in favor of R. and F. Allen and Co. for supplies, due in Jan. 1830,	-	2479 41
Three drafts of N. Potts, in his own favor, for do, due in Jan. and February,	-	1600
Thomas Bell's draft in favor of Smith Anderson, for part charter of the Argus, due in March,	-	1160
Do do May,	-	2000
Four do for supplies sent in the Argus, due in March,	-	1729 87
Two do of N. Potts, in his own favor, for supplies due in March,	-	999 50
T. Bell's draft in favor of W. Peters for do May,	-	316 4
Six of Dr. Mechlin's drafts in payment of salaries at the Colony,	-	2377 29
Dr. Hall's draft for his salary, January,	-	1320 72
John Hanson's claims for supplies furnished to the Colony by Waring and Co. Cheeseman and others, and for sundry orders taken up at the Colony,	-	5364 68
Balance due to Dr. Mechlin, agreeably to his statement,	-	997 53
Navy Department for the Agency House,	-	626
Estate of James Ramsay, Baltimore, for supplies,	-	58 60
James C. Dunn for printing,	-	1075
Sundry unsettled accounts,	-	696 14
		<hr/>
		\$45,645 72

In their former Report, the Committee submitted various facts and circumstances, showing the causes and manner of the rise and increase of the Society's debt. These, it is not intended to recapitulate in this Report.—But in addition to the list given above, the Committee have thought it would be satisfactory to have the expenditures placed under distinct heads, showing the amount for the last four years expended under each. In this manner the resolution of the Annual Meeting will be complied with in the only manner in which it is practicable.

To prepare this tabular statement, the Committee have, with great care, and at the expense of much time and labor, examined the papers on the files of the office, as well as those received in June last, from the Colony, by the Jupiter, relating to the expenditures for the last four years. Every account, voucher, order or receipt, has been separately examined and placed under the appropriate head, as far as these various papers afforded the means of specific designation.

<i>Expenditures in the U. S.</i>	1830.	1831.	1832.	1833.	<i>Amount.</i>
Salaries of Secrs. Ck. & Tr.	\$1,400	\$1,400	\$2,170 79	\$2,800 61	\$7,771 40
Agencies in the U. States,	1,493 37	1,508 71	2,467 82	1,312 49	6,782 36
Collecting Emigrants,	338 91	106 62	786 41	53	1,284 94
Supplies for the Colony,	6,289 98	5,178 71	14,428 32	15,049 62	40,946 63
Transn. & supply on voyage,	759	3,950	14,797 95	2,133 33	21,640 28
Colonial Agent & Physicians,	1,016 62	2,525 22	2,435 13	6,652 8	12,629 5
Printing,	984 35	3,503 58	3,306 30	4,003 83	11,798 06
Office rent, stat'y & contgt,	491 28	498 68	747 76	1,203 34	2,941 6
Support of medical students,	520 50	327 1	1,089 3	1,974 70	3,911 24
Cost & outfit of schr. M. Mer.		4,811 26			4,811 26
<i>Expenditures in Liberia.</i>					
Officers of the Colony,	3,018 65	5,215 33	6,394 91	2,324 61	16,953 40
Buildings and repair, includ- ing purchase of A. House,	156 75	1,348 42	526 12	1,281 76	3,313 5
Lumber,	47 41	60 29	2,486 90	522 4	3,116 64
Labor,	80 44	234 62	2,648 83	504 8	3,467 97
House and store rent,			358	554 12	912 12
Arms and warlike stores,	226 75	620 55	1,726 68	333 25	2,912 23
Expense of Schooners,	805 18	802 48	1,682 18	1,389 30	4,679 14
Boat, canoe hire & expense,	3 50	162 49	121 50	284 51	572
Nursing sick, washing and boarding,	424 53	598 90	1,214 29	507 12	2,744 84
Funeral expenses,	41 19	168	429 43	297 48	936 10
Purchase and founding G. Bassa,			2,120 26	623 52	2,743 78
Court expenses,	343 19	19 62			362 81
House exps. (no vouchers),	655 46	1,742 87	780 78		3,179 11
Agency exps. (no vouchers),	2,085 11	4,788 62	5,182 49		12,056 22
Do for Caldwell, do,			2,765 81		2,765 81
Exped'n against the Deys,			347 69		347 69
Orders, and receipts for what purpose not specified,	446 35	5,256 14	3,444 56	3,380 90	12,527 95
Freight paid in Colony,			675	1,798 57	2,473 57
Provisions, pur. in Colony,	874 90	1,576 9	4,039	4,139 65	10,629 64
Trade goods, do,	615 39	335 41	3,826 21	1,233 15	6,075 16
<i>Total,</i>	23,118 81	46,739 52	83,060 15	54,367 6	207,285 54

The loose and unsatisfactory manner in which the accounts and vouchers have been returned from the Colony, may be seen in the instructions to the Agent in the June number of the Repository, where the papers received by the Jupiter are referred to. By the particular examination, given by the Committee to every paper, they have been enabled to arrange the various expenditures more to their satisfaction, than was at first deemed possible. The large class, however, in the tabular statement, under the head of "orders and receipts, for what purpose not specified," cannot be explained without further information from the Colony; and the Committee have little hope of receiving much additional information respecting them. It is proper to remark, however, that the papers for this class are defective only in specifying the purpose for which they were given. They contain the date, the sum, the name of the person to whom given, and his receipt, and in most cases the approval of the Agent in his own handwriting.

The three items, under the heads of "house expenses," "agency expenses," and "agency expenses for Caldwell," are without vouchers. For 1830 and 1831, the charge is made up by a single line. For 1832, the particulars are stated in a long and detailed account, specifying every item, the time when, and the person to whom paid, and for what purpose. The most of the account is made up of provisions, stores, medicine, &c. issued to the emigrants, and charged on the books of the store; and for supplies for the agency house, as well as articles of furniture, charged in the same manner. For 1832, the Committee are satisfied with this detailed statement. For 1833, no statement or papers have been returned.

The expenses of the schooner are quite indefinite and unsatisfactory.— No regular account appears to have been kept, showing the profit or loss of the different voyages.

The item for arms and warlike stores, is also unexplained. The purchases appear to have been made, but what proportion was for the use of the Colony, or what for the trade with the natives, is not stated. The Committee trust this will be the last time, when such articles will enter into their trade with the native tribes. But this is not the only or the most exceptionable article of that trade. It is with the deepest pain that the Committee have to notice another, more destructive, and in Africa second only to the slave trade itself, in its withering and blasting effects on every thing dear to man; but which, it is believed, is now, for the first time, brought to the knowledge of the Board. During the last four years, 1,857 gallons of brandy, whisky and rum, placed by the Committee under the item of trade goods, have been *purchased in the Colony*; the most of which, as the Committee have been informed by the late Agent, has been used in the native trade. The Committee have no language in which to express their deep regret, that such an element of trade should have been carried on with the benighted natives by the Agents of the Society. Should any ask why the Committee have noticed this painful circumstance? The answer is given, by the explicit statement of the Board heretofore made, that they have no concealments; and even without that pledge the truth required its exposure. But whilst the fact is thus made public, the Committee submit, whether the very exposition does not afford the surest and the strongest pledge, on the part of the Board, that a traffic, so destructive of every hope for the regeneration of Africa, and of the best interest, if not the very existence of the Colony, shall cease.

An item of expenditure, unprofitable to a great extent, is found in the support of the colored medical students. This measure at first was one of much promise. But Washington Davis, Page C. Dunlop and James H. Fleet, for whose education large sums were expended, have refused to fulfil their engagements. They have chosen to remain here, in violation of obligations the most sacred, unwilling and unable to restore the sums expended for their education from the funds of a benevolent institution. But the conduct of the other students, has been so far the reverse of all this.— Charles H. Webb has gone out in the Jupiter to Liberia, where he will finish his medical education under the care of Dr. Skinner, with the prospect of great benefit to the Colony. William Taylor, a young man of much promise, and possessing the esteem and confidence of the Board, is still pursuing his medical studies under their care.

It remains for the Committee to make some remarks explanatory of the tabular statement.

The amount of expenditures appears to be \$207,285 54. This, however, is only apparent, because two items are twice brought into the charge. For instance, the supplies for the Colony are charged first in the aggregate \$40,946 63; but part of these are charged again in payment for labor, house rent, lumber, &c. So of the provisions and trade goods purchased in the Colony, \$5,377 80. These two sums make \$46,324 43; and when deducted from \$207,285 54, leave the sum of \$160,961 11.

The amount collected for four years by the Society is,	\$132,190 20
To which add the Society's debt,	45,645 70

Sum to be accounted for,	\$177,835 92
From which deduct the specified expenditures,	160,961 11

A balance is left of	\$16,874 81
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This balance is accounted for, by the fact, that for the support of 1,598 emigrants sent in this period to the Colony, for provisions, stores, medicine, &c. there are only found charges in what is called "agency expenses," amounting to \$14,822 03, a sum quite too small for their support.—The above balance added to this sum will give for that item \$31,696 84, which is less than twenty dollars for the personal expenses of each emigrant, after his arrival at the Colony.

The receipts and disbursements, for the present year, will, of course, be submitted to the Society at their Annual Meeting. The Committee will not anticipate that report by any detailed statement at present. Five months ago the Board informed their friends, that the affairs of the Society had come to a crisis. It is with the deepest gratitude to Divine Providence, and with the sincerest pleasure, that they can now state, that the crisis has passed, and the cause remains uninjured. When in February last, this Committee made their first report, many appearances were discouraging; but now these discouragements are gone. The exposition therein given of the principles by which the Board would be governed, has received the cordial and unanimous approbation of the friends of the cause in every section of the Union. At no time, it may safely be asserted, has the Colonization cause, when conducted on the principles therein stated, been more firmly rooted in the hearts and judgments of our most enlightened citizens.

When the Committee say there are no discouragements, they do not mean to say that they are free from embarrassment. During the pecuniary distress under which the community generally was suffering, it was not to be expected that the Society could discharge the heavy responsibilities incurred under the too extended operations of former years. But the Colony is now, for a year, beyond the reach of want. The Board have dissolved their connection with Dr. Todsen. But Dr. Skinner, a skillful Physician from Connecticut, Dr. McDowall, a young colored Physician from Scotland, highly recommended to the Board, and hereafter Mr. Webb, will supply the medical wants of the Colony. Aided principally by the noble generosity of their friends in New York, the Board have been enabled to send such supplies as will leave them at liberty for some months to come to devote their means to the discharge of their debts. The large legacies due to the Society, will, when received, much reduce their debt; and every thing in the power of the Board will be done, to make satisfactory arrangements with their creditors, so that their funds may be left at liberty to carry forward the various measures proposed for the benefit of the Colony.

In the mean time it is most encouraging to know, that while the Parent Board are engaged in relieving themselves from embarrassment, the cause is still advancing. The ladies of New York have sent out additional teachers and ample funds for their support, while the ladies of Philadelphia continue their efficient aid to the same most vital object. The Albany Colonization Society have furnished the Board with means for the commencement of a settlement of temperance emigrants, to be called Albany, and instructions, and part of the means furnished, have gone to the Agent for the immediate beginning of preparatory measures. From the State Colonization Society of Pennsylvania, heretofore one of their most efficient Auxiliaries, the Board have assurances of efforts to procure funds to build up and sustain the interests of the Colony.

But the beneficent operations in favor of the cause, do not stop here.—Although the Parent Board have been unable to be the instruments of giving liberty to the slaves whose freedom depends on their removal, their place has been supplied by the zealous and enterprising efforts of the **Young Men's Colonization Society of Pennsylvania.** They have engaged

to send out, with full and adequate supplies, more than 100 slaves, whose freedom depends on their going to Liberia. Here the Committee must pause for a moment, to compare the beneficent course of this Society, with the course of another Society, which claims to be the exclusive and only friend of the colored man. The one has said a great deal, and much of it in no friendly tone, about equal and unalienable rights, just as if we lived in a world of abstractions. The other has made very little noise, and what it has said, has been words of peace and truth; but it has *acted*; and it now presents the community with the spectacle of more than 100 freemen, who, but for it, would still have been slaves. And 1000 more are waiting, merely till the Parent Board, or its Auxiliaries, possess the means to place them as freemen in the same company. We call upon the many excellent men in the ranks nominally of our opponents, to consider these things. We speak not to the partizans, or to their editors, and the would-be leaders, in their ranks. To them we have nothing to say; but of them we do say, that we fear them not. They have already done us much good by their many grievous and hard speeches; and their treatment of this report, when they receive it, and especially of this part of it, will hereafter do us much more.

The distressing and painful loss which the Colony and Africa in general have sustained by the recent deaths of so many devoted and excellent men and women, has been felt by the Board with the deepest sensibility. But even in this painful dispensation of Divine Providence, there is no permanent element of discouragement. That the Colony will advance, if none but colored men go there, is most certain. But to lay the foundation of society on the principles of civil and religious liberty, and to assist in building up a native agency in the Colony and among the surrounding tribes, the aid of suitable white men is greatly needed. In view of these important considerations, the Board, after mature deliberation, have decided to have their whole territory explored with reference to a more healthful situation in the interior, in addition to the present settlements, and at a proper distance from the margin of the streams. It is also their intention to have the interior beyond their limits explored, with a view to ascertain the distance and location of the high lands, and the course and distance of the mountains. They are convinced of the vital importance to Africa, and to the Colony, to have pious, able and enlightened men stationed there as missionaries. From the facts in the possession of the Board, they have great hopes of succeeding in finding a situation healthful to the white man. In that event, the respected boards of missions could, with renewed encouragement, recommence their most benevolent operations.

Among the first meetings of the present Board, it was decided, that they would keep the public advised of the true state of their affairs, both in the United States and at the Colony, as far as the truth was known to them. On this determination they have faithfully acted, and this report and that of February last, give evidence that they have done so. In the letters of Captain Voorhees and Mr. Pinney, were many painful truths in reference to the condition of the Colony. But the Board did not hesitate a moment in publishing these communications entire, because they were satisfied from the high character of the writers, that they contained the truth. The Board are also anxious to extend the subscription of the Liberia Herald in the U. States; its columns will, to a certain extent, give authentic information of what is passing there.

With the disposition on the part of the Board, thus evidenced, the friends of the cause may rest assured, that as far as the Board possess information, be it good or bad, the truth shall be laid before them. This course steadily persisted in, will soon render useless the labors of their op-

ponents, in procuring and making public, with so much parade, letters from disappointed and dissatisfied colonists,—garbled extracts of letters from others, not intended for publication,—and in getting up prepared and exparte depositions, and labored and preconcerted interrogatories.”

On motion, the foregoing report was unanimously adopted, and ordered to be published in the August number of the *African Repository*.

W. W. SEATON, *President, pro tempore*.

Attest:

P. R. FENDALL, *Recorder*.

From the Millennial Trumpeter, Maysville, Tenn. July 5.

ABOLITION.

The friends of the Abolition Society labour industriously to impress on the minds of the public, that the Colonization Society meets with small encouragement from the opposers of slavery in the Southern and Western States. Every paragraph or word spoken against the Colonization Society, meets from them a hearty welcome, and is echoed from mouth to mouth and print to print throughout the country. There seems to be a spirit of hostility to the friends of Colonization reigning in the breasts of abolitionists, that totally annihilates every charitable feeling. This spirit of rivalry and self-aggrandizement, has so weakened their efforts against the primary object, i. e. the extinction of slavery, that a common observer would think they were merely opponents of the Colonization Society. We observe that a Mr. Thom of Kentucky, in a speech delivered before a Society at the North, has endeavoured to strengthen this belief, that the friends of Colonization were few in number, in the Mississippi Valley, and what there was, were weak in faith and silent in devotion. Where he got his authority for making these assertions we know not. The tocsin of dissension from the evils of Slavery has been sounded loud enough in the Mississippi Valley to be heard by all who have their ears open to the subject. And, all who impartially look at the excuses made and grounds assumed, by the advocates of Slavery, must admit that *immediate and unconditional* emancipation will never be sanctioned by the people. If the Abolition Society has friends in the West, many of them are mock friends, who while they speak in its favor, only do so that Slavery may be perpetuated. They are aware that the people will never permit the negroes to be unconditionally liberated among them, and therefore they countenance the Abolition attempt, lest the Colonization Society, which so well meets the views and opinions of the people, should ultimately effect the object they wish to prevent. We profess to know the sentiments of a majority of the people in Tennessee at least, and we fear not to hazard the assertion that every effort made by Abolitionists is only riveting the chains of Slavery more firmly on the slave. Even those who bewail the condition of the slaves, when they look around them and see the multitude of human beings that have so long been in bondage, would shudder at the idea of throwing off the yoke, without first preparing their minds to bend to civil authority, and their hearts to be governed by the Father of Peace. Again, there are many who oppose slavery for no other purpose than that of getting entirely rid of the whole African race. Lastly, we say to our northern Abolition friends, if they are sincere in their wishes for the welfare of the slaves in the Mississippi Valley, to cease their efforts to obtain immediate emancipation, and cease their attempts to impede the progress of the American Colonization Society.

REVIEW.

KAY'S TRAVELS IN CAFFRARIA.—CONTINUED FROM P. 146.

[From the *Edinburgh Review*, January 1834.]

Travels and Researches in Caffraria: describing the character, Customs, and Moral Condition, of the Tribes inhabiting that portion of Southern Africa: With historical and topographical Remarks, illustrative of the State and Prospects of the British Settlement on its Borders, the introduction of Christianity, and the Progress of Civilization. By STEPHEN KAY, Corresponding Member of the South African Institution. 12mo. London: 1833.

The Caffers are passionately fond of hunting, and pursue with ardour, not only the antelopes which inhabit their woods and mountains, but also the buffalo, the lion, the rhinoceros, the hippopotamus, and the elephant. The latter animal they sometimes assail for several days before they can destroy him.

The system of government among these tribes is of a very simple patriarchal character; resembling, in many points, that of our Highland clans in ancient times. The chieftainship is hereditary, though the succession does not always follow in a regular course, according to the European laws of primogeniture. The chief usually names his successor from among the children of his principal wife, who is always a female of high lineage, and generally taken from another tribe. The principal wives of the Amakosa chiefs, for instance, are mostly of the noble blood of Amatembu and Amaponda. The great chiefs are considered absolute sovereigns in their respective clans; but their arbitrary power is practically restrained, in all at least that relates to public affairs; nothing of importance is decided upon without the council of the leading men of the tribe, and captains of villages, who are selected generally from the wealthiest, the wisest, or the bravest of the horde. These men are termed *amapagati*, i. e. elders or counsellors. In all great questions of peace or war, a public council is held, at which all the warriors attend, and where the leading men deliver their sentiments with great freedom and animation. But on more ordinary occasions, such as disputes between individuals, or the trial of offenders, the Chief, assisted by a certain number of his *amapagati*, sits as judge, the counsellors forming a species of rude jury. The traditional usages and customs of the nation form their code of laws. Of these African courts of justice, the following account has been given by the intelligent Missionary, Mr. Brownlee, whose notes on the Amakosa Caffers are appended to Mr. Thompson's Travels:—'When offences are committed, or disputes occur, and the matter cannot be settled by the interference of friends, it is brought by the aggrieved party before his chieftain's court. Those concerned are immediately summoned to appear before a public meeting of the tribe or clan. The place where the meetings are convened, is usually the cattle kraal of the horde or village; but if the weather be very warm, they sometimes assemble under the shade of the trees in some neighbouring wood. The parties concerned sit at the entrance of the kraal or place of assembly; the rest take their station in a circle within; but women are not allowed to enter, and only a few of the oldest and most respectable persons speak. When the matter is of great importance, the most profound attention is paid. The speakers rise in succession with the greatest decorum, and make long and animated harangues, until all sides of the subject have

been fully considered and discussed. After this, the chief, who acts as president of the court, gives his opinion, and refers it to the consideration of the assembly, who either concur in his opinion, or assign their reasons for dissent. Sometimes an important cause is kept pending for several days; but this is not generally the case,—for, as there are no fees for the advocates, the length of the process does not increase the costs.’—(Vol. ii, p. 349.) Mr. Kay, on the same subject, makes the following observations:—

‘The Caffer chiefs are in all cases both legislators and judges, whilst “the old men” and favourite courtiers form a kind of jury and council too. The parties appear personally, plead their own cause, and produce their witnesses and proofs.’—‘In their public harangues, a man is seldom interrupted, although his speech be continued for hours together; but during this time his antagonist is all attention: when he rises to reply, every argument that has been adduced is taken up in the exact order in which it was delivered, and with as much precision as if answered at the very moment. Memory is their only note book; and although apparently put, on many occasions, to the severest test, they seldom seem to labour under any material difficulty in bringing up all the details of the subject by the astonishing powers of recollection. Their language, on those occasions, is generally strong and nervous, and their manner exceedingly manly and dignified. Even the children, when about to reply to the most simple questions, step forward, throw back the head, and extend the arm; and give to their words a full, slow, and clear enunciation.’—P. 154.

It is curious to remark, that Major Laing, in describing the judicial customs of the Soolimas of north-western Africa, gives an account almost exactly corresponding with the above description furnished by these two Caffer Missionaries. Nor is this the only point of resemblance between the usages of these widely separated tribes.

Murder or manslaughter, theft, adultery, and most other offences between private persons, are usually punished by a fine fixed by the court; varying, according to circumstances, from a single cow to the whole property of the offender. In aggravated cases, or when the offence is committed against powerful chiefs, the criminal is sometimes punished with death.

On the subject of their religious notions, Mr. Kay has not furnished much additional information. Nothing like a regular system of idolatry exists among them; but we find some traces of a belief in a Supreme Being, and sundry superstitious usages, which look like the shattered wrecks of ancient religious institutions and higher civilization. Among the Amakosa, the Supreme Being, the ‘ruler of the stars and the thunder,’ is sometimes spoken of with a vague sort of awe, under the name of *Uhlanga*, or *Udali*; but, since the missionaries settled among them, the term *Utiko* (which is employed to denote the true God) has generally superseded the native terms. This word (*Utiko*) is derived from the ancient Hottentot term *Tiko*, the name of the Supreme Spirit, and which is said literally to signify ‘The Beautiful.’ Among the Bechuana tribes, ‘the wielder of the thunder’ is worshipped, with propitiatory rites, under the title of *Mareemo* or *Booreemo*,—but rather as a destructive than a beneficent power.—Among the Amapondas, Mr. Kay found traces of a belief both in a Supreme Creator, and also in inferior evil spirits, not unlike some of the notions of our own ancestors concerning demons and goblins:—

‘While conversing with these people upon religious subjects, I could not but remark that the word *Utiko*, generally used among the frontier clans for God, is here seldom or never heard; a fact which, coupled with the *click* attached to that word, very considerably strengthens the opinion of its being, like many others now embodied in the Caffer language, one of Hottentot origin. The proper names of Deity, used by the Amaponda, are *Udali* (Maker or Creator), and *Umenzi*, which signifies “Worker,” and which, when used in a sacred sense, is fully understood as referring to that Being by whom the great works of nature were produced—the heavens, the earth, and the sea, &c. *Tikaloski* also is much more frequently and familiarly talked about than among the more southern tribes. This

is an appellation that seems to be given to some invisible and indescribable being, whom they sometimes personify as a little ugly malignant demon, capable of doing them much harm, of inflicting pain, and of effecting their ruin. They likewise imagine that he is able to disturb their happiness by a kind of amorous intercourse with their women, by inducing them to play the harlot and the husband to go astray. The men, I was told, sometimes pretended to wage war with him, and after storming the hut in which he is supposed to be carrying on his mal-practices, loudly boast of victory.—P. 339.

Mr. Kay mentions having witnessed the sacrifice of a young heifer, by direction of a sorceress, to propitiate the *Shulugu* (ghost) of the ancestor of a child, the daughter of an Amaponda chief. The whole of the flesh, however, of the sacrifice, was devoured by the witch, and the chief worshippers, and only the bones left to the hungry *Shulugu*.

Besides these faint fragments of religious belief, the Caffer tribes observe with great strictness certain traditionary customs and usages, which, as before mentioned, appear to indicate their derivation, at some remote period, from a people much more advanced in civilization than they themselves are now. The rite of circumcision is universally practised among them, unaccompanied by any vestige of Islamism. They do not appear to regard it as an act of religion, but as an indispensable festal ceremony, by which the youth, on arriving at the age of puberty, are admitted to the rank of manhood. On this occasion the circumcised band of youths are painted white, arrayed in a fantastic dress of palm leaves, and are kept separate for three months from the rest of the tribe; after which they are formally admitted, at a public meeting, to rank with men and warriors. A ceremony, somewhat analogous, is observed with regard to the young females, on their attaining the age of womanhood.

Still more remarkable are the funeral rites attending the sepulture of their chiefs, and the consignment of the dead bodies of all of inferior rank to the beasts of prey. The chiefs and their wives are usually interred under the hedge of the cattle-fold, and all their arms, accoutrements, and ornaments, are deposited in the grave beside them. These cemeteries are thenceforth held sacred; and among some of the tribes persons are appointed to take charge of them, who subsist on the produce of the consecrated cattle which are kept in these hallowed folds, and which are always allowed to die of old age. The abandonment of the dead bodies of the other classes to the hyenas has an appearance exceedingly savage and unnatural; and is attended with circumstances of a very revolting and deplorable character. It is evident that this barbarous practice has originated in their ancient superstitions, connected with defilement from the touch or presence of the dead. When they think that death is inevitably approaching, they carry out the sick person into some adjoining wood or thicket, and leave him to expire alone; for they have an inexpressible dread of being near or touching a corpse, and imagine that death brings misfortune on the living when it occurs in a hut or hamlet. Owing to this savage superstition, they are so anxious to get rid of the dying, that it sometimes happens, says Mr. Browlee, that persons of the privileged class are actually interred while yet alive. Cases also occasionally occur when those who have been carried out to the woods recover, and return to their relations; but this is very rare. The raiment of the deceased is considered as unclean, and must be destroyed, and the hut which he inhabited is shut: no person ever enters it again; it is called 'the house of the dead;' no one dares even touch the materials of which it is constructed, and they are left gradually to crumble into dust.

Mr. Kay remarks, that many circumstances connected with these funeral rites, and also with childbirth, leprosy, &c., bear a striking affinity to some of the observances enjoined by the Levitical Code. For instance, whoever

er touches the dead body of a man is unclean for seven days, and is banished 'without the camp,' or kraal, till he be purified. After the death of a chief, all the people are purified on the third day in running water.

'When death has occurred in a village, all its inhabitants fast, abstaining even from a draught of milk the whole of that day, and sometimes longer. A man who has lost his wife, is required by custom to fast for several days, and to withdraw himself from society for the space of two or three weeks; during which he wanders about in some solitary and desert spot, without either comfort or companions. He not only keeps at a distance from the dwellings of men, but casts away his only garment, which is henceforth accounted unclean. His daily subsistence is derived entirely from a precarious supply of roots or wild fruits, &c.

'The widow's lot is harder still. On the death of her husband, she, in like manner, retires to the forest or the wilderness, where she is obliged to remain for a much longer period than custom requires of the man. Her means of subsistence are equally precarious; a little water from the brook, and a few bulbous or gramineous roots, generally constitute the whole of her supply of food. After wandering about in solitude for two or three days, she throws away her upper garment, which, as mentioned above, is henceforth deemed impure. She is now, of course, entirely exposed, without covering by day or shelter at night. Having spent a few days more in this state, she cuts and lacerates different parts of her body with sharp stones, until the blood flows in streams. The numerous scars left by wounds made on those occasions have, in several instances, been repeatedly shown to me. The hut in which she dwelt with her deceased husband is then burnt; consequently, she is obliged to erect a new habitation, or be dependant upon her friends for accommodation. When the days of her mourning are over, and the subsequent new moon makes its appearance, a number of cows or oxen, (if the husband had any,) proportioned to the number of wives that he had, are slaughtered, and new garments made for each from the hides of them. And this appears to be the only portion of his property that is awarded to them by law.'—P. 199-201.

But the most mischievous of all their superstitions, is the belief in sorcery. Mr. Kay has given a most frightful picture of its deplorable effects.—Almost every disease and misfortune is ascribed to the practice of witchcraft; magicians or wizards are consulted to discover the supposed criminal; incantations are practised till the multitude are wrought up to demoniac fury; and then some unhappy wretch is accused, and subjected to a variety of tortures—such as scorching with hot stones, stinging with black-ants, and the like—till a confession of the imaginary crime is extorted. Conviction being thus obtained, the culprit is either condemned to some cruel death, to corporal punishment, or to confiscation of his cattle. Some of the chiefs render this delusion an engine of terrible oppression. When they wish to seize the property of a rich subject, or to destroy any one who has offended them, they bribe the magician or witch-doctor to accuse him of sorcery; and then if he escapes with only the loss of all his property he is fortunate. The scenes of this nature, described by the present writer, are exceedingly revolting, and tend to lower not a little the favourable estimate of the simple happiness of these tribes, as depicted by some former travellers. Mr. Kay, indeed, represents those pleasing accounts as altogether illusory; as well as the flattering delineations, given by Barrow and Lichtenstein, of their pastoral simplicity and innocence of manners. But while he proves clearly enough that these intelligent travellers have considerably underrated the extent of misery and moral evil prevalent in these 'dark places of the earth,' the worthy Missionary, we cannot help thinking, shows, however unconsciously, a strong disposition to exaggerate even the darkness of paganism, and to paint the Ethiopian a shade blacker than the truth. We are led to draw this deduction, partly from a variety of circumstances stated by Mr. Kay himself, and partly from the fact that several other late writers, of the highest respectability, with the best opportunities for accurate observation, having concurred in giving a more favourable estimate of the Caffer character. It is, moreover, evident that Mr. Kay,

notwithstanding his residence in Caffraria, is but very slightly acquainted with the language of these tribes; and that almost all his information respecting their manners and customs, except when they fell under his own personal observation, must have been acquired through the precarious medium of native interpreters. The specimens he has given of their very interesting and beautiful language, are, with the exception of a few words and phrases, copied verbatim from the publications of Mr. Pringle and Mr. Thompson.

In regard to the progress of Christianity and civilization, the information furnished by Mr. Kay is interesting, though by no means so ample as we should have expected. After adverting to the strange opposition, which, under the most absurd pretexts, was given to the extension of Christian missions in Caffraria, both by the Dutch and English Colonial Governments, up to a very recent period, Mr. Kay gives a pleasing though cursory statement of what has been effected during the last ten or twelve years. Four Societies, the London, the Glasgow, the Wesleyan, and the Moravian, have, within that period, entered, in Christian competition, on this wide and interesting field; and their stations are now planted among most of the principal tribes, from the Cape frontier to the coast of Natal, and from the south-eastern sources of the Orange river to Kurrichane, the chief town of the Murootzi tribe.* 'On every station,' says Mr. Kay, 'the Mission plough is busily engaged, and bids fair for ultimately putting down the fieldlabour of the women altogether.' A variety of fruit-trees are now flourishing luxuriantly in many of the Mission gardens. Potatoes, parsnips, beet root, and other valuable esculents, have been introduced, and in some instances are beginning to be adopted by the native cultivators. Soothsayers, wizards, rain-makers, and sorceresses, are unable to maintain their ground, or sustain their reputation in the vicinity of 'the light that came from heaven.' Schools have been established; and, notwithstanding the difficulties arising from the want of books, numbers are now able to read the gospel in their mother tongue. The difficulties of an unwritten and unorganized language have been mastered, and grammars, dictionaries, and scripture translations, are now printed in the cognate Amakosa and Sichuana dialects. Comparatively few decided converts, indeed, have as yet been gained from among the adult Caffers; but two or three respectable chiefs of secondary rank have entered the pale of the Christian church; and, renouncing polygamy and other pagan customs to which their class are strongly wedded, have exhibited an example, which there is reason to hope will ere long be extensively followed.

The author gives an interesting account of a Missionary Meeting, held in the Amakosa territory on the 21st of March, 1832, at which seven native chiefs, together with a number of civil and military officers from the colony, were present. On this occasion all the chiefs spoke with ardour and eloquence in favour of the Christian religion—the 'Great Word,' as they emphatically call it—and expressed their full conviction that the labours of the Missionaries, independently of their spiritual benefits, had tended greatly to promote the peace and prosperity of their country. Their speeches, of which Mr. Kay has inserted a translation, furnished by a brother Missionary, are striking and curious; but we cannot make room for a specimen.

(TO BE CONTINUED.)

* All the maps of South Africa which we have examined, are extremely defective and inaccurate, in regard to the designations and positions of the Native Tribes, and of the Missionary settlements among them, with the exception of one just published by Mr. J. A. Rowson.

RELIGIOUS INSTRUCTION OF THE COLORED POPULATION.

We have perused with great pleasure the following Report of the Synod of South Carolina in regard to the Religious instruction of the colored population. It is a bold, decided, and Christian Document. We trust that all the whole South will soon show a practical regard to the sentiments here expressed.

REPORT

Of the Committee to whom was referred the subject of the Religious Instruction of the Colored population, of the Synod of South Carolina and Georgia, at its late Session in Columbia, S. C.—Published by order of Synod.

Believers in Divine Revelation, require no arguments to prove to them, that the Gospel of our Lord and Saviour Jesus Christ, is designed for the whole human family; nor that it is the duty of those into whose possession, in the sovereign mercy of God, it has come, to make it known to others who may be destitute of it.

"The field is the world"—"Go ye into all the world, and preach the Gospel to every creature"—are the words of our Lord. In the great act of Atonement, He preferred not one nation or people above another. Says He, "My flesh—I give for the life of the world." As his disciples, we are to live for the salvation of the world, so far as we have ability and opportunity, without preferring in our regards one nation or people above another. The general rule, therefore, of benevolent effort is, that we impart the Gospel, with its accompanying blessings, in the first place, to such of our fellow creatures as are most dependent upon us for it;—to such as are most needy and accessible.

In casting our eyes over the field of our labors, we see that we have not acted according to this rule. We feel condemned by it. There is a numerous and important class of persons;—we may say—*a distinct people*, within our bounds, in perishing need of the Gospel, accessible and wholly dependent upon us, to whom we have not imparted it, at least in such measures as their necessities and our duty demand. Our very knowledge of their moral degradation is limited, because we have not carefully inquired into it, and, consequently, our Christian sympathies are not yet awakened in their behalf. To extend our view beyond our bounds, who would credit it, that in these years of revival and benevolent effort, in this Christian Republic, there are over two millions of human beings, in the condition of Heathen, and, in some respects, in a worse condition: and, if we include the *whole* population, almost entirely neglected? These are astounding truths—and truths to be confessed with fear and contrition.

But what is to be done? Shall we continue as we are, and as we have been? The conscience of every sound mind says, no. Let light be shed upon the moral and religious condition of our colored population; let the conviction of our immediate duty to extend to them the privileges of the Gospel, pervade the Church; and a system of operations be matured and put into effect for that purpose.

From long continued and close observation, we believe that their moral and religious condition is such, that they may justly be considered the Heathen of this Christian country, and will bear comparison, with Heathen in any country in the world.

Our design, in this report, shall be, to set forth the duty of that portion of the Church of Christ which we represent, to evangelize these Heathen. And what is *our* duty, is the duty of the *whole Church of Christ*, in the slave-holding States, in all her denominations.—We shall do well, therefore, to extend our view, and embrace the colored population and the Church of Christ throughout the slave-holding States.

Before we attempt to set forth the duty, it will be proper to show, *that the negroes are destitute of the privileges of the Gospel, and ever will be, under the present state of things.*

We do not deny that many enjoy the means of grace; that there are a large number of professing Christians amongst them; and that in a few Churches, and on a few plantations, some particular attention is paid to their religious instructions. We rejoice in all this. But it is, at best, a day of small things, and although our assertion is broad, we believe that, in general, it will be found to be correct.

A people may be said to enjoy the privileges of the Gospel, when they have free access to the Scriptures—a regular Gospel Ministry—houses for public worship, and the means of grace in their own dwellings.

In relation to the first of these,—*Free access to the Scriptures*,—it is universally the fact throughout the slave-holding States; that either custom or law prohibits to them the acquisition of letters, and consequently, they can have no access to the Scriptures. The proportion that read is infinitely small; and the Bible, so far as they can read it for themselves, is, to all intents, a sealed book: so that they are dependent for their knowledge of Christianity, upon *oral instruction*,—as much so as the unlettered Heathen, when first visited by our Missionaries.

If our laws, in their operation, seal up the Scriptures to the negroes, we should not allow them to suffer in the least degree, so far as any effort on our part may be necessary, for the want of a knowledge of their contents.

Have they then that amount of oral instruction, which, in their circumstances, is necessary to their enjoyment of the Gospel? In other words, *have they a regular and efficient Ministry? They have not.* In the vast field extending from an entire State beyond the Potomac to the Sabine River; and from the Atlantic to the Ohio, there are, to the best of our knowledge, not twelve men exclusively devoted to the religious instruction of the negroes! What effect will the labors of these few individuals, produce on a mass of one or two millions of souls, and more? The number divided between them would give to each a charge of near 170,000!

As to Ministers of their *own color*, they are destitute both in point of numbers and qualifications; to say nothing of the fact, that such a ministry is looked upon with distrust, and is discontinued. In the present state of feeling in the South, such a ministry could neither be obtained nor tolerated.

But do not the negroes have access to the Gospel, through the stated ministry of the whites? We answer, no. The white population itself is but partially supplied with Ministers; such being the fact, what becomes of the colored? And the question may be asked with still greater emphasis, when we know that it has not been customary for our Ministers, when they accept calls for settlement, to consider servants as a regular part of their charge. They certainly are as much so as are children; and Ministers are in duty bound to watch, as well for the souls of the one, as the other. But they are called to preach to masters, and to masters do they preach.

If we take the supply of Ministers to the whites now in the field, the amount of their labors in behalf of the negroes is small.

How many sermons and lectures are prepared and preached to them on the Sabbath, and during the week? How many Bible classes, Sabbath schools, and inquiry meetings, are instituted for their special benefit? To a limited extent, in some parts of the vast field the Ministers devote the afternoon or evening of the Sabbath day, to the religious instruction of the negroes, and they succeed in establishing a Sabbath school or two. But we venture the assertion; that if we take the whole number of Ministers in the slave-holding States, but a very small portion pay any attention to them. But justice obliges us to say that in ordinary cases, much cannot be expected from Ministers to the whites; for when they faithfully discharge their duties to their own congregations, they find it impossible to do much for the negroes: especially when their congregations are spread over a large extent of territory, and the number of colored persons in proportion to white, is two, three, or four-fold greater. They confine themselves to one field, and it proves sufficiently large to engage all their powers.

Let the negroes now come—and come of them who may, for no effort is made to draw them out—let them now come to hear the preaching of Ministers to white congregations, and such is the elevation of their language and thought—such the amount of knowledge they take for granted in their audiences, they might as well preach in Hebrew or Greek. The negroes do not understand them. And hence, their stupid looks, their indifferent staring, their profound sleeps, and their thin attendance. What is there to light up the countenance with intelligence—to rivet the attention—to banish drowsiness, so common to laboring men, when sitting still—what is there to attract them to the House of God?—Nothing but sound and show. Solid instruction, pungent appeals to conscience, will bring men to the Church of God, and retain them in attendance there: and nothing else will. But Divine truth is not thus adapted to the negroes, by Ministers in their sermons to the whites, and if the negroes are to be put off with such a dispensation of the Gospel as this, we should literally consign them to ignorance and superstition and vice forever.—We need no better evidence to confirm us in this opinion, than the condition of those negroes who enjoy such a dispensation of the Gospel, and such only. The whole, professors and non-professors, are low in the scale of intelligence and morality; and we are astonished thus to find Christianity in absolute conjunction with Heathenism, and yet conferring few or no benefits! The two classes are *distinct* in their education, station, association, duties, trials, and should have a *distinct Ministry*. The Gospel, as things now are, can never be preached to the two classes, successfully in conjunction. We mean not, that servants should be separated into distinct and independent Churches; this, in our view, is not desirable, but that, while they are admitted members of white Churches, and taken under their care and discipline; they should be instructed and preached to for the most part *separately*.

The negroes have no regular and efficient Ministry; as a matter of course, *no Churches: neither is there sufficient room in white Churches for their accommodation.*

We know of but five Churches in the slave-holding States, built expressly for their use. These are all in the State of Georgia—all under colored Pastors, in connexion with Baptist Associations, excepting one, which has been erected within the past year, by a Presbyterian Clergyman, a member of this Synod, at his own expense—an expense of three or four hundred dollars; and he supplies the pulpit himself gratuitously—an example which we should follow to the extent of our ability.

The galleries or back seats on the lower floor, of the white Churches, are generally ap-

propriated to the negroes, when it can be done with convenience to the whites. Where it cannot be done conveniently, the negroes who attend, must catch the Gospel as it escapes by the doors and windows.

We can furnish no accurate estimate of the proportion of negroes that attend Divine worship on the Sabbath, taking the slave-holding States together. From an extensive observation, however, we venture to say, that not a twentieth part attend. Thousands and thousands hear not the sound of the Gospel, nor enter a Church from one year to another. So much for the public administration of the Gospel to the negroes.

We may now inquire if they enjoy its privileges *in private, in their own houses, and on their own plantations?*

Again we return a negative answer. They have no Bibles to read at their own fire-sides, they have no family altars, and when in affliction, sickness or death, they have no Minister to address to them the consolations of the Gospel, nor to bury them with solemn and appropriate services. Sometimes a kind master will perform these offices; but, for the most part, they depend upon their own color, who perform them as well as they know how, if they happen to be at hand. If the master is pious, the house-servants alone attend family worship, and frequently few or none of these.

Here and there a master feels interested for the salvation of his servants, and is attempting something towards it in assembling them at evening, for reading the Scriptures and prayer; in admitting and inviting qualified persons to preach to them, in establishing a daily or weekly school for the children, and in conducting the labor and discipline of the plantation on Gospel principles. We rejoice that there are such, and that the number is increasing. In general we may however remark, that it does not enter into the arrangements of plantations, to make provision for their religious instruction; and so far as masters are engaged in this work, an almost unbroken silence reigns over the vast field.

From what we have now said, we feel warranted in the conclusion, that the negroes are destitute of the privileges of the Gospel, and must continue to be so, if nothing more is done for them.

Such being the fact, our duty is obvious. It is, *to extend the privileges of the Gospel to the negroes, immediately, in a judicious and efficient manner.* And we conceive that God imposes this duty upon us, both in *His Providence*, and in *His Word*.

He imposes it in *His Providence*.

It matters not to us of the present generation, so far as the duty under consideration is concerned, by whose consent and agency the negroes were introduced into the United States, nor whether they were introduced in a just or unjust manner. *They are here; and here too as immortal and accountable beings.* In the Providence of God, we are not accountable for the manner in which they came here. They came here before we were born. Nor are we accountable for our birth in the slave States—for our being born masters.—We are not responsible for the creation of this relation; but we certainly are for the continuance of it, and the manner in which we discharge its duties.

We are, therefore, the natural guardians of our servants, and guardians too of almost unlimited authority. According to law, they are *property*; their persons and services are at our disposal and for every privilege, civil, social and religious, they are absolutely dependent, nor can any person step in between us and them, or touch them in any particular whatever, without our permission. This guardianship, from its unlimited authority, is consequently one of no ordinary responsibility, and if we would secure the approbation of Almighty God, it should be exercised according to the principles of eternal truth and justice by which we shall be prompted to seek their best temporal and eternal interests, and also those of their posterity.

In as much, then, as the souls of this people are of more value than their bodies, their eternal than their temporal interests, who will deny that our *first duty is to extend to them the privileges of the Gospel of Salvation?* Whatever be the condition of their bodies, their souls should not be permitted to suffer. While men are contending and legislating on the subject of their civil condition and prospects, what becomes of their immortal souls? They perish by multitudes, and if we possess the spirit of our Master, we cannot look on with indifference. Our settled opinion is, that we should direct our efforts to the improvement of their moral and religious condition in the first place. Let the truth of God be brought to bear upon them and us, and light will be cast on their condition in every way.

The laws secure to the negroes the rest of the Sabbath; they permit them to assemble for religious worship on that day; and all other days, under particular provision, and on our own plantations, we can instruct them at our pleasure. We may do what we will with our own, without interfering with any man's liberty or conscience.

The negroes in Providence, are shut up in their hopes to us. They are as dependent upon us as our children, and even more so. If we deny them, they are destitute—they are friendless, and they perish; but their souls will be required at our hands!

God imposes this duty upon us in *His Word* also.

Generally, on the principles already advanced, that the Gospel is the gift of God to man, all who possess it, are bound to bestow it upon those who do not.

For the sake of impression, we may introduce briefly a few passages—"Go ye into all the world and preach the Gospel to every creature."

Men are recognised in this command, not as of a particular nation or color; but as the moral and intelligent creatures of God. "God hath made of one blood all the nations of men." It is necessary that the word of God be spoken to the Africans; and seeing they have not put it from them, nor judged themselves unworthy of everlasting life, we cannot, we dare not, neglect them and turn to others.

"Thou shalt love thy neighbor as thyself."

The negroes are our neighbors, for they are men, members of the same great family; and most emphatically such, since they form a part of our households, dwell upon our grounds, and spend their days in our service. If they are not our neighbors, whom we are bound to love as ourselves, we have no neighbors at all.

"All things whatsoever ye would that men should do to you, do ye even so to them."

This rule of action, does not recklessly break down *just* distinctions in society. It is therefore, to be obeyed intelligently, with due regard to persons and circumstances.—Whatever change an intelligent and perfect obedience to this rule, would make in the condition of servants, every man is at liberty to judge for himself. But one thing would certainly result from such obedience—servants would receive the Gospel at our hands.—Were we in the condition of the negro, and he in our own; able to read and appreciate the Gospel, and to impart it to us, would we not think it his duty to do it? Yes, that Gospel which is consolation to the poor and the afflicted, and life eternal to those who are dead in trespasses and sins; would we not deem him deficient both in humanity and religion, if he either neglected or would not do it?—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" With more tremendous emphasis let it be asked,—"Whoso hath the word of eternal life, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let this question be answered to that God, who, without respect of persons, judgeth according to every man's work!

But the Word of God contains *express commands to us as masters.*

To pass by the Old Testament, we have in the New, "And ye *masters*, do the same things unto them, forbearing threatening, knowing that your master also is in Heaven: neither is there respect to persons with him." And again, "*Masters*, give unto your servants that which is just and equal; knowing that ye also have a master in Heaven."

What kind of slavery was that existing in the days of Christ and his Apostles, which called for these commands to masters and also others to servants? *Precisely that kind with which we have to do.* We are, therefore, the *identical* persons addressed. As identical, as when we are *fathers*; and it is said, "Fathers, provoke not your children to wrath."

Here the Word of God takes fast hold of us, and we cannot extricate ourselves. The Lord puts his finger upon us as *masters*. He holds up our servants before our face. He tells us, that in the performance of duty, He does not respect us, more than He respects them. He bids us to be particular and conscientious in our treatment of them, for we have a Master in heaven, to whom we shall give account. He bids us render to them—even to them whom we are so prone to consider fit for no other purpose, designed for no other end, than to be hewers of wood and drawers of water—that *which is just and equal*—just and equal for body and soul, for time and eternity.

How much masters come short in rendering to servants, what is just and equal for this present world, we cannot say. They have a Master in Heaven. But do they render to them that which is just and equal for the world to come! Is it just and equal to suffer them to live in ignorance of the way of salvation, to die and be eternally lost? Says Job, "If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not He that made me in the womb, make him? And did not one fashion us in the womb?" Our servants may justly have a controversy with us on the subject of their higher and better interests; and if we despise their cause, in the day when God riseth up and visiteth, we shall be speechless.

The Providence and the Word of God could not more plainly point out to us the duty of imparting the Gospel of salvation to our coloured population; and if that duty remains undischarged, we shall incur God's severe displeasure.

This duty we must view in the light of a *privilege.*

It is a privilege to repay obligation: and our obligations to our servants are greater than many are disposed to allow. It is through them that we obtain the houses we live in, the clothes we wear, the food we eat, and the education we receive. They wear out their lives to furnish us with the necessities and luxuries of life. Shall we not, then, while we contribute far more than we do to their temporal comforts, esteem it a privilege, to present to them the richest gift of God to man, the Gospel of our Lord and Saviour Jesus Christ? Will not this be the kindest return that we can make them? And what if infinite mercy makes us the honored instruments of their salvation, shall we not then esteem our duty an inestimable privilege? We shall so esteem it in the day that the Lord shall come to "make up his jewels."

(TO BE CONTINUED.)

From the Missionary Herald.

WESTERN AFRICA.

REPORT OF MESSRS. WILSON AND WYNKOOP.

A general view of the interesting field which Providence seems to be opening for missionary enterprise on the western coast of Africa, together with the object for which Messrs. Wilson and Wynkoop were to visit that coast, were given in the Instructions of the Prudential Committee, delivered to them previously to their embarkation, in November last, and inserted in the last volume of this work, p. 399. These brethren, after visiting Liberia, and touching at most of the native towns between that place and Cape Palmas, thus exploring about 300 miles of the coast, and having experienced much of the goodness of the Lord, both on their voyages and in Africa, arrived in New York, on their return to this country, on the 13th of April.

They embarked at Baltimore, November 25th, 1833, and arrived at Monrovia, January 28th, 1834.

Reasons for preferring Cape Palmas as a Site for a Missionary Station.

From the time of our arrival until the 9th of March, we were employed in acquiring information concerning the country along the coast, from Grand Cape Mount, on the northern boundary of Liberia, to Cape Palmas, embracing a distance of something like three hundred miles; and also in taking measures for the commencement of a mission. The principal places we visited within the bounds just mentioned, were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town and Cape Palmas. Besides these, we had opportunity to see and converse with the kings and head-men of all the intermediate towns of any considerable importance along the coast. The place we fixed upon, as the most suitable, in our judgment, for the commencement of missionary operations, is Cape Palmas; and the only step taken is for the erection of a mission-house at that place. The considerations which induced us to select this place, will be briefly enumerated.

We were induced to believe that it would prove more healthful, than any other place we had visited; a consideration, as will be inferred from a subsequent part of this report, of no ordinary importance. In this, however, we may be disappointed, as there had not, when we left the place, been a fair experiment made. But as far as our observation extended, the country thereabouts, is certainly free, in a great measure, from the ordinary indications of a sickly region. It is high, open, cultivated, without marshes and those heavy night dews, which, at Monrovia and Sierra Leone, are regarded as the fertile sources of disease.

The natives on this part of the coast are much more intelligent and numerous than those further to the windward, and are universally desirous of schools. The situation of Cape Palmas is a dividing point, and will afford an easy access to both the leeward and windward coasts, and perhaps is the most favorable point for extending missionary operations into the interior.

Lastly, it is the only point suitable for the head-quarters of extensive missionary operations within the bounds of an American settlement, not previously occupied by missionary societies. The Agent of the Maryland Colonization Society has purchased a territory at Cape Palmas embracing about twenty square miles; and a settlement is commencing under favorable auspices. A fort will be built, and a small settlement formed at the outset, just by the side of a very large and populous native town. The site chosen for the mission settlement is half a mile distant, on an elevated ground, and fronting the sea on the south side. Six acres of land have been tendered by the Agent of the Colony for the purposes of the mission; which, together with the elevation of the ground, its apparent healthiness, and its distance from both the colony and the native settlements, render it altogether as suitable a place as could be desired.

It is true we had very serious doubts as to the expediency of taking any measures for the immediate erection of the house in the neighborhood of the colony; first, from apprehensions that the colony might embarrass our future efforts for the improvement of the natives; and in the second place, we had fears, lest, in case of any contest between the colonists and the natives, the latter might be tempted to destroy it, situated as it would be out of the protection of the colony. Any apprehension, however, that might be entertained of violence to a missionary establishment from the natives, would be greatly relieved by the consideration, that they manifested a strong desire for the education of their

children, and we took all the pains we could to impress the mind of the king and his people with the fact, that the mission is to be entirely distinct from the colony, and will be identified with the interest of the natives. We also engaged a prudent, judicious man to occupy the mission-house, after it should be finished, until the missionaries should come out. We did not act in this case without the advice of several American settlers, on whose judgment we could rely. Though we have doubts, as expressed above, of the expediency, as a general thing, of missionary establishments within the American colonies on the African coast, it seemed to us necessary to have one station at least in such settlement. If all parts of the country should prove as unhealthful as Liberia and Sierra Leone, and other places which have already been tried, and require as long a time for acclimation, we do not see that this measure could be dispensed with.

There are, within the bounds of this newly purchased territory, three native towns, embracing a population of not less, perhaps, than three or four thousand. Of this population, probably 1,000 or 1,500 are children of a suitable age for the commencement of their education, and who would all be desirous of the privilege of attending school. One of the stipulated articles in the purchase of the land, was that a school should be established in each one of these towns; and the Agent of the colony has invited your Board, through us, to redeem this pledge. One of these towns is about eight miles from the American settlement. The other distant about twenty, a town well known by merchant-men as an important trading mart, situated at the mouth of a large river, and commanding more intercourse with the interior tribes, than any other town on this part of the coast. The king of this town was present at the negotiation for the land for the Maryland colony, and told us he was desirous of having a school for the children in his town. He speaks imperfect English, and appreciates the importance of education. We think that he will afford every facility in his power to a missionary in that place.

We will now notice in their order the several topics to which our attention was especially directed in our instructions, and which we made special objects of inquiry during our stay on the coast.

I. *The nature of the Superstitions of the Natives, and the hold which they have taken upon their minds.*

We could not ascertain from any of the natives with whom we conversed, that they have at present any distinct ideas about a future state, except such as can be traced to information derived from nominally Christian people who have visited the coast. It is true that, in several of the places we visited, they are in the habit of carrying food stately to the graves of their deceased friends; but we regard this rather as the result of a habit, come down from their ancestors, than of any fixed belief in the continued existence of the deceased. On one occasion, a native who visited the grave of a distinguished king with us, acknowledged that he did not believe that the food we saw there was consumed by the dead, but that the *gregree man*, who stately visited the place for pretended conference with the spirit of the dead, was the eater of it.

They uniformly ascribe the works of creation to God. But they regard the devil as the author of all providence. Hence will be seen at every entrance into their towns a *gregree pole*, with a rag upon it, or something of the kind, either to prevent his entrance, or to conciliate his favor. They never open trade on board of a ship, without pouring a libation of rum into the water, as a portion which the devil is particularly pleased with.—They wear around their necks and wrists *gregrees*, a small piece of horn, rag, or something of the kind, which has been consecrated by a priest; and they look upon it as a protection against all species of danger.

They have consecrated rocks and trees, where they go to perform some kind of religious ceremony, the particular nature of which is not known, as it is always performed in secret. The trees and rocks are not to be understood as the objects of worship, but the place where it is performed.

Along the leeward coast, between Cape Palmas and the Bight of Benin, we were informed that the natives have idols, and are in the habit of worshipping alligators, sharks, and other fishes, and stately offer children as a sacrifice to them. We saw nothing of this in our researches.

The *gregree* worship we do not regard as having a very strong hold upon the minds of the people. Many of the head-men, who have been much among Americans and Europeans, have thrown aside their *gregrees*. Several, at our persuasion, desisted from wearing them. Some gave them to us for nothing, and others sold them for mere trifles. In almost all cases they would be dispensed with, if their inefficacy was made known.—We are disposed to think, upon the whole, that the superstitions of the native Africans will be among the smaller obstacles to the spread of Christianity among them. Indeed, the truth concerning them is, they possess little or no religion; and in this respect they are peculiarly ready to receive the gospel.

II. *The Nature of their Vices.*

On this topic we regret exceedingly the necessity we are under of reporting, that, besides many vices peculiar to the natives of western Africa, as such, the natives along the

coast are thoroughly indoctrinated and practised in many of the most flagrant vices of civilized society. Theft, lying, cheating, stealing, quarrelling, swearing, are prominent features in their present character. Intemperance is rare, but there are abundant reasons to fear that this will ere long, unless counteracted by religious principles, become the great sin of Africa. The sin of laziness, which is so universally charged upon Africans, is by no means applicable to the maritime tribes. We never saw a more sprightly, active set of men any where. They are always eager to engage in work, and we believe nothing is wanting to make them an industrious people, but suitable motives. Adultery and fornication are seldom known, and when detected are severely punished. The people generally regard it as an undoubted privilege to cheat or steal from a stranger when they can; and they seem to entertain no scruples in telling a lie to cover the crime. But when stealing is spoken of as a prominent vice, it ought to be with some qualification. They seldom steal from each other, and when this does occur, if discovered, it is always punished. Nor will they cheat a foreigner in whose service they have been engaged for some time, and who has been kind to them. Under such circumstances they may be trusted to almost any extent.

III. *Their Social Condition.*

Polygamy is universal. A man's importance in society is according to the number of his wives. These are regarded as his property, and are in reality his servants. They are usually purchased at a very early age. One of the wives in any family is the mistress of the others, and is honored by them as such. They are all in strict subjection to their husbands, and not unfrequently are severely chastised for the slightest offence. We could not ascertain that there are jealousies or quarrels among the wives of one man.—Nor is this so surprising as it might seem at first view, for there is neither honor nor profit in being a wife in Africa. Parents appear to be affectionate to their children. The aged are much revered. In the transactions of all important business, the old men take the lead and their sentiments usually determine the result.

The Africans commonly discover a very strong attachment to each other as friends, relatives and countrymen, notwithstanding the withering influence so long exerted by the slave trade.

IV. *The various Languages of the Natives.*

Between the Galinas river, thirty miles north of Grand Cape Mount, and the river Cavally, thirty miles south, to the leeward of Cape Palmas, a distance of more than four hundred miles, there are five distinct languages spoken, the Vey, the Dey, the Bassa, the Kroo, and what is commonly called the Cape-Palmas language. How far these languages extend into the interior, we could not satisfactorily ascertain. One or two of them, the Vey and the Bassa, we know to be spoken to a considerable distance in the interior. Of these five, the Kroo is much the most extensive, being spoken, less or more, from Sierra Leone to the Bight of Benin. All these languages are simple and similar in their structure, but very imperfect.

It will, we think, be impossible to communicate many ideas on the subject of religion, or any other general subject, through the medium of these languages, without adopting a large number of English terms. This circumstance, together with several others, which it will be well to mention, induce the belief that ere long the English language will become the most common, if not the only language along the coast. The English and American colonies, forts, and trading settlements will contribute materially towards this result. The number of trading vessels from Great Britain and America, have already done much towards spreading the English language. The natives themselves regard it as a kind of accomplishment; it is a stepping-stone to honor at home, and a certain means of procuring employment on board foreign vessels.

But, however probable it is that the English language will ultimately become prevalent among the people along the coast, this will by no means supersede the necessity of missionaries acquiring the native languages. It will not be difficult to acquire a thorough knowledge of them.

At Grand Cape Mount we found a school for teaching the Arabic, taught by a Foulah man, whose tribe resides near Sierra Leone. The Foulahs, with a class who call themselves Mandingo men, (the African word for Mohammedan or Mussulman) are indefatigable in spreading this language over western Africa. Whether it is classic Arabic which they teach, or modern Arabic, or only the Arabic characters used to write the different languages of the country, we could not ascertain; but the zeal which the teachers manifest in extending it, and the diligence with which it is studied, exhibit a most encouraging aptitude for learning. These facts also evince the expediency of a missionary to that part of the coast being well acquainted with the Arabic language.

The Vey people, the tribe residing on Grand Cape Mount, have recently invented a system of writing entirely new, and altogether different from any other we have seen; in which, although it is not more than two years since it was first invented, they write let-

ters and books. Some of their characters resemble the Arabic, some resemble Hebrew letters, others Greek, but all of them, except those resembling the Arabic, are merely fanciful. The alphabet is syllabic.

A specimen of native writing in this newly-invented alphabet has been left at the Missionary Rooms. The occasion and manner of its being invented, as well as the characteristics of this method of writing, are nearly the same as those of the Cherokee alphabet invented by Guess, which is now so generally understood and used by the Indians of that tribe.

V. *The relation existing between the interior and maritime tribes.*

The tribes on the sea coast are the merchants or factors for those in the interior; and their knowledge of the principles of trade, and their acquaintance with foreign languages, resulting from their intercourse with Europeans and Americans, render them far superior, in their own estimation, to their neighbors. Still, however, they are jealous and afraid of these very people whom they affect to hold in contempt. Hence most of the towns on the beach are strongly barricaded, and a watch is constantly kept to prevent surprise. Great pains are taken by the people on the coast to prevent any intercourse between foreigners and the tribes in the interior, doubtless for the purpose of keeping them in ignorance, and of monopolizing the whole of the foreign trade.

This circumstance explains the difficulty which travellers have encountered, in all parts of Africa, in exploring the country. In several cases we found the towns on the sea coast connected with others further back in the country, under the same government, and speaking the same language. Generally, however, the towns on the coast are separate from, and entirely independent of all others. The kingdoms in the interior are commonly more extensive, and are more formidable than those on the coast. A Christian traveller will encounter much less difficulty from sectional jealousies, after a temporary residence on the coast, where his object will be understood to be the dissemination of Christianity, and not commercial speculation.

VI. *The disposition of the people with regard to Schools.*

In answer to this inquiry we are happy in being able to state that along the whole coast, where we have been, we uniformly found the people desirous of schools. And from what we have seen ourselves, and from what we have learned from others, we are induced to believe that there is not a town on the coast where a Christian teacher would not be heartily welcomed. What the motives of the people may be, in particular cases, in desiring schools, and what their views generally are of the nature of an education, we do not pretend to know. But we would confidently say that there is a universal desire, nay an imperious demand for Christian schools. Wherever it was made known to the inhabitants of the towns on the southern coast, that we were going to Cape Palmas for the purpose of teaching the natives, we received applications to send American teachers to their towns. From those to whom we could not promise teachers, we had multiplied, pressing solicitations to receive their sons at Cape Palmas and educate them there. Not unfrequently they asked a written promise to this effect.

The town of Settra Kroo, one of the most important on the coast, sometime since sent to Monrovia for a teacher, promising at the same time to provide him a house.

At Rock town, where we held an interview with the king and his head men on the subject of establishing a school, they absolutely refused to "set the palaver," or let us go, until we had given them a written promise, that a teacher should be sent them, if possible. And after we were distant two hundred miles on our way home, we received a message from them, reminding us of the promise.

The desire for schools has, doubtless, grown out of an acquaintance with civilized nations. The People have thus been led to appreciate the advantages which education confers. And if one may judge from the example of a few natives whom we have seen pursuing their education, and the earnestness and facility with which they learn, we cannot think that any judicious effort to meet their desires in this respect will be fruitless.

VII. *How far the Gospel may be preached among the natives.*

We have already remarked that we regard the superstitions of the Africans among the lesser obstacles to the dissemination of Christianity. They must not be considered, however, as no obstacles. The gregree system is a source of profit to a class of men of some influence; and its most important end, with the majority of the men, is to keep the women in strict subordination to their husbands. But when it is known that Christianity is directly opposed to it, and will, if it gets a footing, destroy the "craft" of the men and raise the women to respectability in society, it is altogether probable that opposition

will be excited. This opposition, however, must be less violent than it usually is in other pagan countries, where the superstitious of the people are more deeply rooted.

It is probable that in some parts of Western Africa, the *Mohammedan religion* will present a very serious obstacle to the progress of Christianity. Along the coast, however, we were able to discover no traces of it, except at Grand Cape Mount. The rapid progress of this religion, of late years, in the central part of this continent, presents a powerful motive to Christian nations to delay no longer to discharge their weighty obligations to its long and deeply injured population, by sending to it the gospel. But if the superstitions of the natives present but a slight obstacle to the propagation of Christianity, there are other impediments of a much more serious nature.

Of these the *insalubrity of the climate* is one of the most serious. We have already expressed a hope that all parts of the coast will not prove equally unhealthy. If the same pestilential atmosphere which prevails at Messurado, Sierra Leone, and at the entrances of many of the rivers, shall be found along the whole coast, it will present a more formidable obstacle, than all others combined, to the propagation of Christianity. Few, except those who have been eyewitnesses of it, can form any proper conceptions of the agonizing pains and protracted sufferings, which are undergone by many in the process of acclimation. We have seen two of our missionary friends at Monrovia, in the short space of two days, carried to a premature grave; and the graves of others who were cut down on the same spot, before they were allowed to commence their labors, are their only visible memorials. We do not speak thus from any feelings of despondency. No one, whose heart is exercised by Christian compassion, would, after surveying the moral desolations of Africa, hesitate for a moment to endure any amount of sickness and suffering, for the privilege of carrying to them the gospel. We speak thus that the Committee may be fully informed on the subject, and may have special reference to this difficulty in all their plans of missionary operations in that part of the world.

From what we have seen we are disposed to think that Americans generally, who possess good constitutions, may, with proper care, having comfortable houses to protect them from the heat in the "dries" and the chilling rains in the "wets," after a lapse of six months or one year, enjoy tolerable health, and accomplish as great an amount of good in these regions, as in most other parts of the heathen world. And the country along the coast will doubtless improve in healthiness, as it shall be better cultivated; and the interior, if we are correctly informed, is in its present state much more healthy.

The *slave trade*, notwithstanding the embarrassments which have been imposed upon it, still sends its withering influence over many parts of Western Africa. It is true that it has ceased in a great measure on that part of the coast which we have visited; one factory only now existing there. It has never been practised in the region about Cape Palmas, either to the leeward or windward for some considerable distance. Wherever it was carried on, it has left behind it a system of domestic slavery, not less objectionable, or less opposed to the progress of religion and education, than it is in many other parts of the world.

The ordinary trade on the coast will present obstacles to the Christianizing of the natives. That this trade has conferred blessings no one can doubt who has made the subject a matter of inquiry. It has created a spirit of industry among the people, by offering them articles of traffic for the products of their country. It has changed their habits and savage fierceness in a degree to those of civilized life. Society, it is obvious, must be advancing, when idleness is supplanted by activity, and savage violence gives place to sober industry. But the evil we apprehend is chiefly from the use of *rum* in this trade.

The sentiment seems to be universal among traders on this coast, "that without rum it is impossible to make trade." Out of from fifty to one hundred vessels engaged in this trade, we heard of but one that does not make a free use of this article. It is said by those who have some scruples on the subject, that habitual intemperance is rare among the natives. But this must be ascribed to the circumstance that they have no opportunity of obtaining the means of intoxication, except when vessels visit their ports. But how long will this hindrance continue, if the trade continues and increases, and is conducted as at present? In the course of time, grog-shops will be established by the traders in all the various towns, to facilitate the gathering their cargoes; and when the means of intoxication and the temptation to it shall be thus constantly before an uncivilized people, with no moral or religious principle to restrain their appetites, it is morally certain that intemperance in its worst forms will become dreadfully prevalent.

Facts already existing warrant these melancholy forebodings. Many of these traders have already established factories along the coast, where rum is an important article in conducting trade. The merchantmen of Liberia and Sierra Leone have their factories at all important points, both on the coast and in the country, and they cannot get along, they think and say, without rum. We were told by a respectable trader on the coast that there had been drank on board his ship, in the course of one day's trade, sixty gallons of rum!! The bearing of such facts on the plans of the Committee respecting this portion of the unevangelized nations is obvious.

Yet notwithstanding these obstacles, we must avow our conviction, that there is no

pagan people on the face of the earth who would more readily embrace the gospel than the native Africans. So far as our experience has gone, we have found them attentive to religious instruction; and when the great truths of the Bible were made known to them, they seemed to be filled with wonder, and were frequently seen communicating what they had heard to others who could not understand our language. With such views we would respectfully and earnestly urge the Committee to use every exertion for the dissemination of Christian knowledge in this part of the world.

VIII. *How far Educated Natives may be expected to aid in spreading the Gospel over Africa; and is it expedient to send Africans from the United States for this purpose?*

There is no hope of disseminating Christianity extensively in Africa, except through the medium of educated natives. Our hopes, however, from this quarter, ought not to be too sanguine at the outset. Unless the hearts of natives who shall be instructed are thoroughly imbued with the spirit of religion, and their minds illuminated by its doctrines, there is too much reason to fear that, when they leave the place of their education and return to their homes, they will relapse into the habits and customs of their countrymen. We have seen painful instances of natives who have been educated in Europe and America, who had renounced the habits of civilized life, and were living in the habitual practice of the most odious vices of their uninstructed countrymen. One native who had spent eight years in England prosecuting his studies, soon after he returned to his native home, commenced the slave trade, and continued it many years. He has now renounced it, he says, from moral principle; but we were inclined to think from motives of interest. A native woman who was educated in New England, writes, reads, and speaks the English with ease, we saw like the rest of her sex in Africa, almost naked. Other examples of a similar kind came under our observation. And not only are natives who have been educated prone to conform to the habits of the country, but we have observed with peculiar anxiety, that the sons of American colonists, when they have been sent from their parental roofs to manage the affairs of a factory in the country, have contracted many of the most odious and degrading vices of the people around them.

To the questions how far it would be expedient to take colored children from the United States to be educated in Africa, and colored teachers from this country for the purpose of instructing the natives, we reply, that it seems to us highly desirable that a small number of children of suitable character should be sent out for the purpose mentioned.— They would be serviceable to the mission in various ways. They would readily acquire the languages of the country, and would aid the native children, not only in their studies, but in acquiring many of the simpler arts of civilized life. Much pains, however, ought to be taken in the selection of suitable children for this purpose. If they should prove vicious they would do much more harm than good. It is also, in our view, highly desirable to take colored teachers from this country. The greatest care, however, should be exercised in their selection. They ought always to be under the inspection and direction of the missionaries, and never allowed, while connected with the mission, to engage in any secular business whatever, except what the circumstances of the mission may demand. We suggest this, because we know that several colored persons who have been sent from Europe and the United States as missionaries to Africa have turned out badly, and others have become so entirely absorbed in secular business, as to lose sight entirely of the object of their mission.

Having now touched upon all the special points of inquiry in our written instructions, we will remark briefly on some other topics.

Opening for Missions in Liberia.

There is certainly land enough, within the bounds of what is called Liberia, to be possessed. Some one justly remarks that there are natives enough within ten miles of Monrovia to employ ten missionaries. The chief objection to placing a missionary in that immediate vicinity, is the insalubrity of the climate. The Vey people at Grand Cape Mount, embracing a population of about eight thousand, are certainly the most interesting on this part of the coast. But there is already a Baptist missionary among them, and the missionaries of the Western Foreign Missionary Society have determined to settle there also.

Grand Bassa, sixty miles to the south of Monrovia, is an inviting spot, but the Methodist missionaries have chosen this as their ground. If the pre-occupancy of these two places shall be regarded by the Committee as a sufficient reason for locating a mission of the Board elsewhere, within the limits of Liberia, we would recommend the *Junk river*, as the next most suitable place, about mid-way between Monrovia and Grand Bassa. A territory has recently been purchased around this river, and an American settlement will be commenced there in a short time.

Causes why little is known respecting the Interior Tribes.

Another inquiry we made was, Why so little is known of the tribes in the interior from Liberia. There are three causes for this. 1. The want of roads to get into the country,

the paths used by the natives being exceedingly narrow, and so meandering as to make the distance four times as great as a straight line. 2. The jealousies of the different kings, leading them to prohibit Americans from entering the country. King Boatswain, who lives about sixty miles in the rear of Monrovia, has opened the way for Americans to his town, but none have been allowed to go a mile further. 3. There have been no Christian travellers to attempt an exploration of the country.

Access to the Ashantees.

Our last topic relates to the question from what point the Ashantee country is most accessible. We could not ascertain that the Ashantees themselves visit any other point on the coast, than Cape-Coast Castle. We derived some information concerning them from certain vessels that had been in the habit of trading with them. They are represented as a peculiar people, both in their appearance and in their habits—by no means so savage as the narratives that have been published concerning them have represented. The collision between them and the English some years since, and which proved so fatal to the latter, is said to have been provoked by the English. From what we could learn about them we are induced to suppose, that a missionary might have access to them at the present time.

Proposed Plan for a Mission at Cape Palmas.

In concluding this report, we would take the liberty of making a few suggestions to the Committee about the particular plan of conducting the mission at Cape Palmas.—There are five large towns on the sea coast, within the space of thirty miles north and east of Cape Palmas, where the missionary-house is erecting; in each of which it is desirable that one school should be commenced as soon as possible. At Cape Town it would be well to establish, besides a school for the children of that town, another school to be composed of boys from different and distant towns, on both the leeward and windward coasts. There would be no difficulty in procuring any number of boys, from any part of the coast, for such a school. The assemblage of boys from different tribes, speaking different languages, and entertaining diverse views on all ordinary subjects, would be decidedly advantageous to the missionaries. And the children would not be so apt to run away from the school, when they were distant from their homes; and being separated from their native amusements, they would become more attached to their teachers and their books. Besides, being the children of kings and head-men, they would open the way at home for the introduction of teachers and missionaries.

What the expense of conducting missionary operations on this part of the coast will be, we cannot certainly say. If the country should prove sickly, it would be necessary to furnish comfortable houses for the missionaries, and these, for the time being, must be transported from America. Many of the principal articles of food must be taken from this country, or be purchased from trading vessels at a very exorbitant price. The expense of a single native boy at the school would probably amount to about twelve or fifteen dollars a year. If schools should be established on the manual-labor system, which would perhaps be the best, the expense would be less. Palm oil and rice are the principal articles of food with the natives, and these, at ordinary times, could be purchased at a cheap rate.

We have one more topic to present in this report. It is to suggest that the Committee would have the coast explored from Cape Palmas to some distance beyond the equator, for the purpose of extending their missions in that quarter. There are a number of English, Dutch, and other European forts, settlements, and trading marts, near to which schools might be established forthwith, and where there are no obstacles to the immediate introduction of Christianity. We believe that Christian teachers would be gladly welcomed to any part of the leeward coast, and the sooner this country is occupied the better. In a short time barriers will be raised there by unprincipled traders, that may not easily be surmounted. We hope no time nor effort will be spared to spread abroad the influence of Christianity over this benighted land.

Since the return of Messrs. Wilson and Wynkoop, the Prudential Committee have resolved to commence a mission at Cape Palmas, with the leave of Providence, in the course of the present year—to consist of at least two ordained missionaries, Mr. Wilson being one. Mr. Wynkoop remains in this country to complete his theological education. There are to be two or three male and as many female teachers, provided suitable persons, and especially colored persons, can be obtained. These will be employed in the large native towns, of which there are three within the limits of the territory purchased by the Maryland State Colonization Society. The Committee have also adopted the following resolution; viz.

"Resolved, That the Committee enter upon this mission with the hope and expectation of extending it into the interior; and that, with a view to such an extension, the missionaries of the Board be authorized to commence a central school, as soon as the mission shall have become fully established, and the most eligible place for such a school been satisfactorily determined; and that this school be mainly intended to educate colored youth for helpers to the mission, in the work of publishing the gospel to the native population."

It is hoped that from Cape Palmas, access may be had, without great delay, to the tribes occupying the interior; where, it is believed, the climate will be found more salubrious, and the obstacles in the way of introducing Christianity will be fewer and less powerful.

[From the New York Spectator, July 15.]

ADDRESS OF REV. PETER WILLIAMS.

It is with unfeigned pleasure that we lay before the public the annexed address of the Rev. Peter Williams, justly characterized by the American as "a colored clergyman of exemplary character and conduct." This address has been called forth by a letter from the Right Rev. Bishop Onderdonk, written to Mr. Williams in consequence of the recent outrage upon St. Philip's Church, of which he is the intelligent and devoted Pastor, and advising him to withdraw his connexion with the Anti-Slavery Society.—With this request Mr. Williams has readily complied, and in a manner which we are sure will commend him to the public respect, although, as friends of the Colonization Society, we cannot accede to every proposition contained in the address.

For instance, he says, in reference to his opposition to the Society, that this opposition "has extended no farther than that Society has held out the idea that a colored man, however he may strive to make himself intelligent, virtuous, and useful, can never enjoy the privileges of a citizen of the United States, but must ever remain a degraded and oppressed being." We are quite sure that Mr. Williams has been misled on this subject. He has mistaken the *opinions* of that Society for its *wishes*. So far from being adverse to the improvement of the colored race in "virtue, intelligence, and usefulness," we hesitate not to assert that no portion of the people of the United States, of equal numbers, has contributed so much for those objects as they have. It is their earnest desire that the colored population should become "intelligent, virtuous, and useful." They will thus advance the great object of the Society, should the colored people choose to emigrate, by diffusing civilization and Christianity in Africa.

That the colored man will be immeasurably more likely to 'remain a degraded and oppressed being' in this country than in Africa, a majority of the members, *probably*, (and ourselves *certainly*,) do religiously believe; yet this opinion, which is formed, not from any impulse of the heart, but from a survey of the constitution of the human mind, forms no well grounded objection to the Society. Even were that opinion erroneous, it can have no influence to retard the improvement of the colored people in the important qualifications to which Mr. Williams alludes.

Correspondence between Rev. Bishop Onderdonk and Rev. Peter Williams.

Copy of a Letter from Bishop Onderdonk to Rev. Peter Williams.

COLLEGE PLACE, JULY 12, 1834.

Rev. and Dear Sir:—

I am sure I need not assure you of the sincere sympathy which I feel for you and your

people. The inclosed* was prepared by me to be read to them to-morrow, if they had been assembled. Perhaps, however, you have pursued the most prudent course in closing your church.

Let me advise you to resign, at once, your connexion, in every department, with the Anti-Slavery Society, and to make public your resignation. I cannot now give you all my reasons. Let me see you as soon as you can. I can better say than write all I think. Make the within known in any way, and as extensively as you can. "The raging of the sea, and the madness of the people," you know are connected in Holy Writ, and the one might as well be attempted to be stopped as the other. My advice, therefore is, give up at once. Let it be seen that on whichever side right may be, St. Philip's Church will be found on the Christian side of meekness, order, and self-sacrifice to common good, and the peace of the community. You will be no losers by it, for the God of peace will be to you also a God of all consolation.

Let me hear from you or see you soon. And believe me to be, with faithful prayer for you and yours, your affectionate brother in Christ. BENJ. T. ONDERDONK.

REV. MR. WILLIAMS.

To the Citizens of New York:—

It has always been painful to me to appear before the public. It is especially painful to me to appear before them in the columns of a newspaper, at a time of great public excitement like the present; but when I received Holy orders, I promised "reverently to obey my Bishop, to follow with a glad mind his godly admonitions, and to submit myself to his godly judgment."

My Bishop, without giving his opinions on the subject of Abolition, has now advised me, in order that the Church under my care "may be found on the Christian side of meekness, order, and self-sacrifice to the community," to resign connexion with the Anti-Slavery Society, and to make public my resignation. There has been no instance hitherto, in which I have not sought his advice in matters of importance to the Church, and endeavored to follow it when given; and I have no wish that the present should be an exception.

But in doing this, I hope I shall not be considered as thrusting myself too much upon public attention, by adverting to some facts in relation to myself and the subject of the present excitement, in the hope that when they are calmly considered, a generous public will not censure me for the course I have pursued.

My father was born in Beekman street in this city, and was never, in all his life, further from it than Albany; nor have I ever been absent from it longer than three months, when I went to Hayti for the benefit of my brethren who had migrated there from this country. In the revolutionary war, my father was a decided advocate for American Independence, and his life was repeatedly jeopardized in its cause. Permit me to relate one instance, which shows that neither the British sword, nor British gold, could make him a traitor to his country. He was living in the state of Jersey, and Parson Chapman, a champion of American liberty, of great influence throughout that part of the country, was sought after by the British troops. My father immediately mounted a horse and rode round among his parishioners, to notify them of his danger, and to call them to help in removing him and his goods to a place of safety. He then carried him to a private place, and as he was returning a British officer rode up to him, and demanded in the most peremptory manner, "where is Parson Chapman?" "I cannot tell," was the reply. On that he drew his sword, and raising it over his head, said, "Tell me where he is, or I will instantly cut you down." Again he replied, "I cannot tell." Finding threats useless, the officer put up his sword and drew out a purse of gold, saying, "If you will tell me where he is, I will give you this." The reply still was, "I cannot tell." The officer cursed him and rode off.

This attachment to the country of his birth was strengthened and confirmed by the circumstance that the very day on which the British evacuated this city, was the day on which he obtained his freedom by purchase through the help of some republican friends of the Methodist Church, who loaned him money for that purpose, and to the last year of his life he always spoke of that day as one which gave double joy to his heart, by freeing him from domestic bondage and his native city from foreign enemies.

The hearing him talk of these and similar matters, when I was a child, filled my soul with an ardent love for the American government, and made me feel, as I said in my first public discourse, that it was my greatest glory to be an American.

A lively and growing interest for the prosperity of my country pervaded my whole soul and led to the belief, notwithstanding the peculiarly unhappy condition of my brethren in the United States, that by striving to become intelligent, useful and virtuous members of the community, the time would come when they would all have abundant reason to rejoice in the glorious Declaration of American Independence.

* A Pastoral Letter from the Bishop to the parish of St. Philip's Church, which owing to the congregation not assembling on Sunday, has not yet been communicated to them.

Reared with these feelings, though fond of retirement I felt a burning desire to be useful to my brethren and to my country; and when the last war between this country and Great Britain broke out, I felt happy to render the humble services of my pen, my tongue, and my hands, towards rearing fortifications to defend our shores against invasion. I entreated my brethren to help in the defence of the country, and went with them to the work; and no sacrifice has been considered too great by me, for the benefit of it or them. These were among the feelings that led me into the ministry, and induced me to sacrifice all my worldly prospects, and live upon the scanty pittance which a colored minister must expect to receive for his labors, and to endure the numerous severe trials peculiar to his situation.

My friends who assisted me in entering into the ministry, know that if the Church with which I am connected as Pastor, could have been established without my becoming its minister, I should have been this day enjoying the sweets of private life, and there has not been a day since I have entered upon the duties of my office, that I would not have cheerfully retired to earn my living in some humbler occupation, could I have done so consistently with my sense of duty.

By the transaction of last Friday evening, my church is now closed, and I have been compelled to leave my people. Whether I shall be permitted to return to them again, I cannot say, but whether or not, I have the satisfaction of feeling that I have laboured earnestly and sincerely for their temporal and spiritual benefit, and the promotion of the public good.

In regard to my opposition to the Colonization Society it has extended no farther than that Society has held out the idea, that a colored man, however he may strive to make himself intelligent, virtuous and useful, can never enjoy the privileges of a citizen of the United States, but must ever remain a degraded and oppressed being. I could not, and do not believe that the principles of the Declaration of Independence, and of the Gospel of Christ, have not power sufficient to raise him, at some future day, to that rank. I believe that such doctrines tend very much to discourage the efforts which are making for his improvement at home. But whenever any man of color, after having carefully considered the subject, has thought it best to emigrate to Africa, I have not opposed him, but have felt it my duty to aid him, in all my power, on his way, and I have the satisfaction of being able to prove that the most prominent and most useful men in the Colony have been helped there by me.

I helped John B. Russwurm to go to Liberia, and as a token of gratitude for my aid in the case, he sent me his thermometer, which I have now hanging up in my house. I helped James M. Thompson, whom all speak of as a most excellent man, and good scholar, to go there. He was a member of my church; and when he went there, I gave him letters of recommendation, and procured a number of books, to enable him to introduce the Episcopal service; and I offered lately to contribute my mite towards establishing the Episcopal Church there. I was the first person who advised James R. Dailly (Russwurm's partner) to go and establish himself in Liberia as a merchant. When Washington Davis was sent to this city, by Governor Ashmun, to study medicine, as a physician for the colony, I received him in my house, and boarded him a week, without charging the Society for it, though they offered to bear the expense.

When I found that strong prejudices were forming against me, because of my disapprobation of some of the Society's measures, and that my usefulness was thereby affected, I ceased to speak on the subject, except in the private circle of my friends, or when my opinions were asked privately by others; and in my short address to the Phenix Society, last spring, I carefully avoided the subject; and the only sentiment I uttered, referring to it, was this: "Who that witnesses an assembly like this, composed of persons of all colors, can doubt that people of all colors can live in the same country, without doing each other harm?"

It was my anxiety to promote the object of the Phenix Society, which is the improvement of the people of color in this city, in morals, literature, and the mechanic arts, that brought me to an acquaintance with the members of the Anti-Slavery Society. For several years, I had given considerable attention to the education of our people, and was much interested about our Public Schools.

I was anxious that some of our youth should have the opportunity of acquiring a liberal education, and felt that it was my duty to strive to rear up some well qualified colored ministers. I selected two lads of great promise, and made every possible effort to get them a collegiate education. But the Colleges were all closed against them. Anti-Slavery men generously offered to aid us in establishing a Manual Labor College, or High School, for ourselves, and to aid us in all the objects of the Phenix Society. I joined with them in this work heartily, and wished them all success, as I still do in their endeavors, by all means sanctioned by law, humanity and religion, to obtain freedom for my brethren, and to elevate them to the enjoyment of equal rights with the other citizens of the community; but I insisted that while they were laboring to restore us to our rights, it was exclusively our duty to labor to qualify our people for the enjoyment of those rights.

Hence when the Anti-Slavery Convention was held in Philadelphia, though strongly solicited, I refused to attend, and though I was then appointed a member of the Board of

Managers, I never met with that Board but for a few moments at the close of their session, and then without uttering a word. I was also appointed, at the anniversary in May, a member of the executive Committee. But when asked if I would serve, I replied that I could not attend to it, and have never attended but on one occasion, when I went for the sole purpose of advising the Board to be careful not to take any measures that would have a tendency to encourage in our people a spirit of vanity, and I urged this advice by saying that by so doing, our people, and the cause of emancipation, would both be injured. This opinion I have, on all proper occasions expressed, and have endeavored to enforce by example; for, in all the Anti-Slavery Meetings held in the Chapel, I have always taken my seat in the gallery, excepting that on the day of the Anniversary I felt it to speak to one of the committee in the orchestra, or stage, and did not return. My brethren have rebuked me for this course, but I have not censured them for theirs. They did as they thought best, and I did as I thought best; but I have learned that it is a most difficult matter to avoid extremes on subjects of great public excitement, without being more censured than those who go to all lengths with either party.

Having given this simple and faithful statement of facts; I now, in conformity to the advice of my Bishop, publicly resign my station as a member of the Board of Managers of the Anti-Slavery Society, and of its executive committee, without, however, passing any opinion respecting the principles on which that society is founded.

I would have offered my resignation long before this, had I not thought that there might be occasions, when by having the privilege of addressing the Board, I might exercise a restraining influence upon measures calculated to advance our people faster than they were prepared to be advanced, and the public feeling would bear. But I am not disposed to blame the members of the Anti-Slavery Society for their measures. I consider them as good men, and good Christians, and true lovers of their country, and of all mankind. I thought they had not an opportunity of knowing my brethren, nor the state of public prejudice against them, as well as myself, and all I supposed that I could do was to aid them in this particular.

I hope that both they and the public generally will judge charitably of this hastily drawn communication.

PETER WILLIAMS,

Rector of St. Philip's Church, Centre st.

New York, July 14, 1834.

[From the New York Spectator, June 11th.]

LIBERIA.

So much misrepresentation has been resorted to for the purpose of ruining the cause of African Colonization, that we deem it a duty to place before the public, from time to time, such evidences as we may obtain as to the actual condition of the colony. If, on the one hand, it is a barren and desolate waste—fatal to human life—the refuge of crime—profligate in the character and conduct of its population, and the stay and support of the slave trade, then should the evidence to support these facts be fairly disclosed. If, on the other hand, it is a fruitful and pleasant country, salubrious in its climate, orderly and moral in the conduct of its inhabitants, efficient in repressing the slave trade, and an appropriate field for missionary effort, then that version of the case should in equal justice be made known. But if (which from the best evidence we have been able to collect may be deemed probable) it is of the intermediate character, it will not, we think, lose that interest which a reference to the immense utility of the enterprise has so universally excited. The following is a copy of a letter from a very respectable colored woman in Liberia, who went out there more than three years ago, addressed to Mr. John Dillingham, late of Pittsfield, Massachusetts, but now of this city. It presents, we think, a very just account of the condition of the colony, so far as it may be presumed to have come under her observation. It bears evidence that Liberia, like other new settlements, is subject to fevers that are frequently fatal, especially if the person attacked is negligent or imprudent, and that the moral condition of the colony is such as to invite, rather than repel, the fostering hand of Christian benevolence.

MONROVIA, Feb. 18, 1834.

Honored Sir:

Three years have elapsed since I first promised to you faithfully, that I would write to you of my health and situation. You have doubtless heard of all my afflictions and misfortunes that I have met with, and I will mention none of them. My health is quite good now. I am troubled with nothing but the agues and fevers, now and then, which are common to this country. I have never regretted one moment coming to this place; although it is the astonishing mercy of God that my life is spared, when so many have fell on my right and left, and that God has made me, though unworthy to bear the name, an instrument in his hands of doing good. I have quite a flourishing school of about seventy children—about forty-five of them I teach on the infant school system. I find some of them quite apt and others who are quite dull. I have some native girls that learn very fast. All of them are spelling—three of them are writing—and one of them is quite fond of composing letters. Some of them I think, are more intelligent than the Americans. I sometimes wish that my school consisted entirely of them—but you cannot get them from the country unless you pay something for them, and then their parents will often come and take them away. I had two little girls living with me, who I took much pride in, but as soon as they began to learn to talk English and sew, they took them away. I also had two Vie or Cape Mount boys. They are much more given to learning than any other tribe. The youngest is very smart. He has a taste for the book, and printing the alphabet and words of three or four letters. His father has sent for him, but I am loth to part with him.

The climate is very pleasant—not so warm as we imagine in America. The sun is very powerful in the middle of the day, but we always have a plenty of air, and sometimes it appears almost cold enough for a frost. There are but few people here from the north, but what are here appear to enjoy very good health. The expedition that came last from Charlestown, numbers of them died, but it was owing greatly to their imprudence, as well as the want of medical aid. The first attack was gentle, but the second, third and fourth relapses carried them off.

We have not had a very flourishing Sunday School since I have been here, but I have tried to keep my scholars together on the Sabbath. I have quite an interesting Bible Class, which I take much delight in. I never can regret the time that I spent in the Sabbath School in America. The knowledge I there received, I think I can now impart to others. We much want such a person as yourself, and then our Sabbath Schools would flourish. The other Schools continue, but I do not think they are making much progress, excepting the one taught by Mrs. Casar, at Caldwell. There are one or two more settlements about to take place on the coast. Mr. T. my present husband has now gone to Cape Palmas to see the place. The Missionaries that lately arrived here are all sick, but not dangerous. We have lost one—the wife of Mr. Wright. Time will not allow me to say more. I hope I shall soon hear from you and the family, as I often think of the little girls. I beg an interest in your prayers; that I may continue faithful unto the end, and what I do do all to the glory of God, is the desire of

ELIZABETH THOMPSON.

P. S. I send you a paper containing the manner in which the exhibition of my school was conducted, just before the holidays.

[The paper referred to in the postscript is before us. It is a printed sheet containing the order of the exercises and four appropriate hymns, which whether original or selected are certainly not inferior to the effusion of the muse on a like occasion, and in a city that boasts of an elevated taste, and great literary refinement.]

ANTI-COLONIZATIONISM IN OLD TIMES.

At a meeting of the Connecticut Colonization Society, held at New Haven, 22nd of May, Rev. Mr. Bacon, of New Haven, said, "The Colonization Society was the star of hope to Africa, and the star of hope to the children of Africa in this country." Dr. Hewit remarked, "The colony at Liberia, as bad as it is, with all its difficulties and mismanagement, is the best to be found upon earth. He said he had read of a Colonization Society that undertook three thousand years ago, to colonize in the land of their fathers, three millions of slaves. The President of that Society was one Moses. And there arose up an Anti-Colonization Society, the President of which was one Pharaoh. They would not let the people go. They represented the dangers of the undertaking, and the cruelty of removing them from the land in which they had been born, and they themselves preferred to stay where they could sit by the flesh pots of Egypt, saying to Moses, "Let us alone that we may serve the Egyptians, for it had been better for us that we serve the Egyptians, than that we should die in the wilderness."

INTELLIGENCE.

DISTURBANCES IN NEW YORK.

The public Journals of New York contain copious accounts of a series of riots which, for several days, commencing with the Fourth of July, disturbed the peace of that city, and which were accompanied with considerable destruction of property. The causes of these outrages on civil rights, were chiefly certain offensive doctrines and proceedings of the advocates of Immediate Abolition, and the imputation to them of other opinions which have since been disavowed.

It must be a source of lasting regret to every American Patriot, that such scenes should have occurred in the largest city of the Republic. It is the boast of our countrymen, that they live under a Government of laws; and unless we are willing that the boast should be regarded as a vain mockery, no other tribunal than that of the laws should ever sit in judgment on the acts of individuals. Far less should it undertake to combine the different stages of trial, judgment and execution, in a single process of summary and diffusive vengeance, in derogation of both constitutional and natural right. In every free State, the laws must be supreme.

But though the irregular and violent mode in which public opinion in New York has manifested its disapprobation of the conduct of the Abolitionists deserves strong censure, their own exculpation is not implied in the censure. On the contrary, it cannot be denied, that relying on the guaranty of "freedom of speech and of the press" secured to them by the American Constitution, they have used the privilege as a weapon of hostility against that instrument by endeavouring to inflame the public mind against a portion of its provisions, and by consequence against the peace and permanency of our happy Union. The distinction between avowed, systematic and actual resistance to the Constitution, and the enforcement of opinions which if made

predominant must subvert it, is worth nothing in practice, and indeed is almost too shadowy for metaphysics. Let us hope that while the rebuke given by the law to the recent tumults in New York, will effectually prevent their repetition, the recollection of them will lead to an abandonment of the course of proceeding by which they were mainly provoked. We say *mainly*, because it seems that one of the riots occurred at a Theatre, and that it was caused by some imputed slanders of a foreign player on the American character.

We are happy to believe that the advice in the following resolutions given by the Managers of the New York City Colonization Society to the friends of the cause of Colonization, was faithfully followed:—

Colonization Society of the City of N. York.

At a meeting of the Board of Managers, held on the 10th of July, 1834, the following Preamble and Resolutions were unanimously adopted:—

Whereas, certain tumultuous meetings have lately been held in this city without any previous knowledge on the part of this Board, at which certain resolutions, approving the objects of the New York Colonization Society, were passed. *Now, therefore*, to prevent any inference or consequences unfavorable to the measures of this Society,

Resolved, That this Board does highly disapprove of all such tumultuous assemblages, and earnestly recommends to every friend of the cause of Colonization, to abstain from all encouragement of the same, as well as from all participation in proceedings subversive of the rights of individuals, or in violation of the public peace.

Ordered, That the above Preamble and Resolution be signed by the President and Secretary, and published in the several daily newspapers in this city.

WM. A. DÜER, President.

IRA B. UNDERHILL, Secretary.

LAFAYETTE.

Extract from the minutes of the proceedings of the Board of Managers of the American Colonization Society, July 3rd, 1834.

The Board of Managers of the American Colonization Society, having heard with the deepest regret of the decease of the venerable Lafayette, one of the Vice-Presidents of this Society, deem it their duty, publicly, to express their admiration of his character as an illustrious benefactor of the human race,—the firm—the constant—the

able and the disinterested friend of our country, and the fearless advocate, at all times, of liberty.

Resolved, That this Board will cherish in affectionate gratitude and perpetual recollection, the person and the virtues of the great and good Lafayette.

Resolved, That among the strong and enduring claims of this eminent individual to the veneration of mankind, not the least is derived from his ardent and active desire to meliorate the condition and elevate the character of the African race.

Resolved, That the name of Lafayette be given to one of the earliest settlements that shall be founded in Liberia, in honour of him who evinced a heartfelt interest in the growth and prosperity of this Colony, as well as in all measures adapted to enlighten and regenerate Africa.

Resolved, That copies of these resolutions be transmitted to G. W. Lafayette, with assurances that this Board cordially sympathize with the relatives of the deceased in that overwhelming affliction with which it has pleased Almighty God to visit them in the removal of one no less attractive for his private worth, than extraordinary for his public virtues.

"The Colonizationist and Journal of Freedom," a monthly periodical published at Boston in pamphlet form, and an able advocate for the American Colonization Society, has been discontinued, to give place to a publication devoted to the cause, in a form better adapted to subserve the cause. A weekly paper is proposed.

It is proposed to issue at Boston, during the summer, a series of argumentative Tracts, expository of the true principles of the Colonization Society, and designed partly as a reply to the numerous unfounded accusations brought against the American Colonization Society and the scheme of Colonization generally.—Able pens are engaged.

The Journal of Commerce, in reference to the attack on Colonization and to the remark made at the meeting of the Anti-Slavery Society, that the audience had assembled 'to toll the death knell and attend the funeral obsequies of the Colonization Society,' says

"In the early part of this war, the Colonization Society contented itself with acting on the defensive; but its friends have at last been driven to take the field, and have, during the last few days, not only made their principles understood, and vindicated them-

selves before admiring crowds, but have carried the war into the camp of their opponents until the necessity for a winding sheet has well nigh passed to the other side, and Colonization is almost in danger of being compelled to perform the last kind office for its lately exulting foe. Public sentiment is aroused. Colonization has gained a degree of attention which it could never before excite. Its objects are understood and appreciated, and will be supported by increasing multitudes of our citizens."

MARYLAND COLONIZATION SOCIETY.

We learn from the Lutheran Observer, that a public meeting to promote the interest of this Society, was held a few days since at Baltimore. The Rev. Dr. Bond presided, and several interesting addresses were delivered, after which a collection was taken up. What gave peculiar interest to the meeting, was the presence of two African princes, who had arrived in this country about two weeks previous. They are lads of 12 and 15 years of age, one the son of *Weah Bolio*, king of *Grahway*, the other the son of *Par-fleur*, king of *Cavally*. They were brought to this country at the request of their parents, by the Agent of the Maryland Colonization Society, with a view to be educated in this country, and return to their native land, to instruct their benighted brethren in the principles of the Gospel of Christ.

The territory owned by the Maryland Colonization Society, on the western coast of Africa—comprising 400 square miles—was purchased from the fathers of these young princes; and one of the terms stipulated in the treaty, was that the Society should bring these youth to this country, and give them a thorough education, and also, as soon as practicable, establish a free school in each of the three large towns of their respective dominions. Is not "Ethiopia stretching out her hands unto God?" and does not every benevolent heart thrill with delight, at such manifestations of a desire for instruction on the part of these poor degraded deeply injured heathen? What shall not this Colonization Society of Maryland accomplish for that interesting land?

CHURCH AT MONROVIA, AFRICA.—A friend of Missions, understanding that about \$200 have been contributed in the United States, towards the erection of an Episcopal Church at Monrovia, and that \$400 more are needed to secure the building of the edifice; proposes to give \$10 in behalf of this object provided 39 other persons will each subscribe the same sum.—*Missionary Recd.*

At a late meeting of the Executive Committee of the Essex Co. (N. J.) Colonization Society it was resolved that they have undiminished confidence in the American Colonization Society, and that those who celebrate the 4th of July be respectfully invited to take up a collection to aid in colonizing the free people of color, and in evangelising the great continent of Africa.

CONTRIBUTIONS

To the American Colonization Society in the month of July, 1834.

Gerrit Smith's First Plan of Subscription.

Thomas Buffington, Guyandott, Va.	\$100
Jacob T. Towson, Williamsport, Md.	100
<i>Collections from Churches.</i>	
Athens, Georgia, by Charles F. McCoy,	4
Belvidere, N. J. congregation, by Rev. Isaac Caudee,	14
— and Oxford Sunday Schools,	8 57
Bloomington, N. Y. by Rev. Henry Connelly,	6 68
Bristol, R. I. from Cath. congregation,	3
Centre, Washington co. Pa. Presbyt'n church, by Rev. John U. Kennedy,	10
Chambersburg, Presbyterian church,	20
Congruity, Westmoreland county, Pa. Presbyterian church,	10
Fredericksburg, Episcopal church, by Rev. C. M'Guire,	23
Frederick county, Md. work by Female Sunday School Teachers,	10
Gettysburg, Pa. Presbyterian church, by Rev. Jas. C. Watson,	8 25
— and Hill congregations, by Rev. C. G. M'Lean,	15
Hopewell, N. Y. Reformed Dutch church, by Rev. Charles Whitehead,	17
Jeffersonville, Indiana,	5
Lenox, Mass. in the Congregational church, by Rev. Dr. Shepard,	6
Lewisburg, Union county, Pa. Presbyterian do, by Jas. F. Linn,	10
Lexington, in Rev. Jas. W. Douglass's church,	16
Lisbon, Conn. in the First Ecclesiastical Society,	3
Milford, Conn. First Society, by Rev. B. Pinneo,	10
Marietta and Belpre, Ohio, by D. Woodbridge, Tr. Washington co. Aux. Soc.	71
Newark, N. J. by Rev. Wm. Matchet,	25
New Albany, Indiana, by Robert Downey, on the plan suggested by him in the African Repository, Vol. 9, p. 186,	115
Newberry, Mass. at the Children's Meeting,	81
Newcastle, Pa. by Rev. Robert Semple,	10
Orleans, Barnstable county, Mass. by Rev. Charles Boyter,	5
Oxford congregation, by Rev. Isaac Caudee,	3 80
Petersburg, Va. in the Presbyterian church, by Rev. W. S. Plumer,	40 36
Prince George county, Md. Chapel congregation, St. Paul's Parish, by the Rev. F. D. Goodwin,	8 50
Redclay Creek church, Del. by Rev. Thomas Love,	5
Ringoes, N. J. at Rev. J. Kirkpatrick's church,	10
Rock Creek, Tenn. by Rev. Thomas G. Hall,	10
Schenectady, at the Dutch Church,	14 72
Skaneateles, Onondaga county, N. Y. St. James's Episcopal church,	12
Walpole, Mass. at an evening meeting,	1 81
Warren, R. I. at the Methodist meeting, by W. R. Stone,	7 38
—, Fauquier county, Va. in the Epis. church, by Rev. Geo. Lemmon,	8 50
Washington City, in Christ church, by Rev. Mr. Hatch,	5
do do, in First Presbyterian church, by Rev. Mr. Post,	10
Westfield, N. Y. by Rev. D. D. Gregory,	15
Winchester, in Methodist Epis. church, by Rev. J. L. Gibbons,	15
York, Pa. Presbyterian church, by Rev. Robert Cathcart,	10
<i>Auxiliary Societies.</i>	
Boudoin Auxiliary Society,	10
Crawford county, Va. do,	30
Essex county, N. J. do,	90
Rock Creek, Tenn. do, by Rev. Thomas G. Hall,	10
Warrenton, Va. Female Aux. Society, by Rev. G. Lemmon,	20 50
<i>Donations.</i>	
Augusta, Georgia, from Robert Campbell,	300
Chenango, Pa. from W. Carnes, Esq. by Rev. R. Semple,	6
Hillsdale, N. Y. from Adonijah Bidwell,	10
McConnellsville, Ohio, from the citizens of,	7
Redclay Creek, Del. from an individual,	5
Salem, N. J. from John Tyler,	1
Schenectady, from Giles F. Yates,	5 28
Warrenton, Va. a Friend, by Rev. George Lemmon,	1
<i>Life Member.</i>	
Cromwell, Pa. Rev. R. W. Dickinson,	40
<i>African Repository.</i>	
Mrs. Col. Reid, Lexington,	2
Sidney S. Baxter, do,	2
Maria Rogers, Bristol, R. I.	2

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